




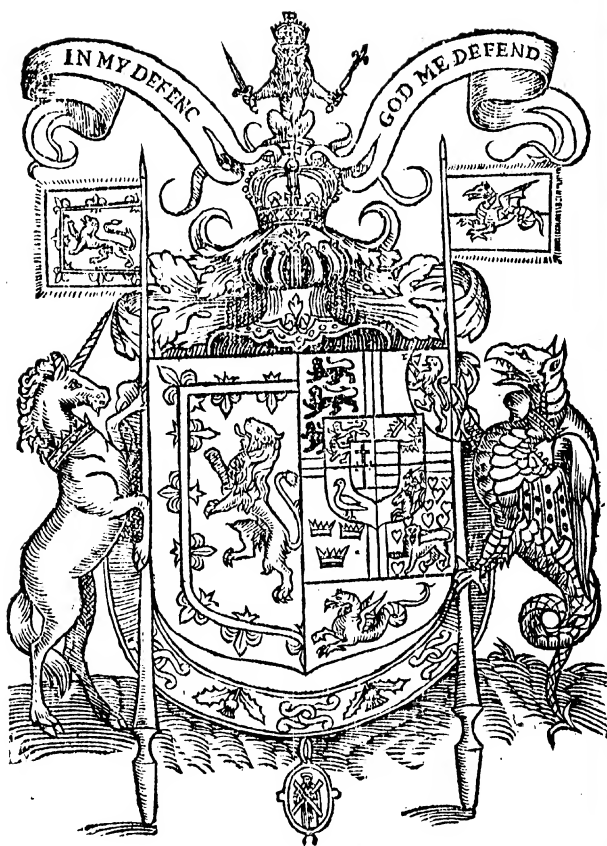


Gracia Gregorius Latine vigilantiu lingua
Est nomen: narres, quid non vigilantiu lingua
1812

PAX		AMOR
	<p>A PLAINE DIS- <i>conery of the whole Rene- lation of Saint IOHN : set downe in two treatises : The one searching and prouing the true interpretation thereof: The o- ther applying the same paraphra- stically and Historically to the text.</i></p> <p>SET FOORTH BY IOHN NAPEIR L. of <i>Marchistoun younger.</i></p> <p>WHEREVNTO ARE annexed certaine Oracles of SIBYLLA, agreeing with the Reuelation and other places of Scripture.</p> <p>EDINBURGH PRINTED BY RO- <i>bert Walde-graue, prin-</i> <i>ter to the Kings Ma-</i> <i>jestie. 1593.</i> <i>Cum Privilegio Regali,</i></p>	
INFESTA <i>malis.</i>		PACIS <i>alumnus</i>



IN Vaine ARE AL EARTHLIE CONIUNCTIONS, VNLES
VVE BE HEIRES TOGETHER, AND OF ONE BODIE, AND
FELLOVV PARTAKERS OF THE PROMISES OF GOD IN
CHRIST, BY THE EVANGELL.



TO THE RIGHT EXCELLENT,
HIGH AND MIGHTIE PRINCE,
IAMES THE SIXT, KING OF SCOTTES,
GRACE AND PEACE, &c.



Orsomuch (right highe and mightie
Prince) as both this our diuine Prophet
S. IOHN, intreating here most speci-
allie of the destruction of the Antichri-
stian seate, citie and kingdome, doth di-
rect the execution of that great worke of

Gods Iustice and iust iudgement to the Kings of the earth:
as also the whole Prophets of al ages, haue for the most part,
directed al their admonitions generally to Kings, princes
and gouernors, to the effect that they (as Heads-men) being
by holy admonitions forewarned, might (according thereto)
holde all the whole body of their commoun wealth in good
order: for certaine it is, that the heade being well affected,
will of necessitie ministrat health and wholsome humors to
the whole body. Therefore, it is likewise the dutie of Gods
seruants in this age, interpreters of Prophecies, as well (ac-
cording to the example of the Prophets) to incourage and
inanimate Princes, to be ready against that greate day of
the Lords reuenge, as also to exhort them generally, to re-
moue all such impediments in their cuntries and common
wealths, as may hinder that work, & procure Gods plagues.
For the which causes, wee also all your M. Subjects, that

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anywaies (how little soeuer) haue addicted our studies vnto these propheticall mysteries, doth not onely craue your highnes to abide constant and couragious against that day of the destruction of that Apostatik seate and citie, in case (God willing) it fall in your time: but also in the meane time, vntill the reformation of that Idolatrous seate, to be preparing and purging your M. owne seat and kingdome, from all the enemies of that cause: yea, and from all others anywaies enemies or abusers of Iustice: for verely and in trueth, such is the iniury of this our present time, against both the Church of God, and your M. true Lieges, that Religion is despised, and Iustice vtterly neglected: for what by Atheists, Papists, and Cold professors, the religion of God is mocked in all estates: Againe, for partialitie, prolixitie, dearth, and deceitfulness of lawes, the poore perishe, the proud triumphe, and Iustice is nowhere to be found. Praying your M. to attend your self vnto these enormities, and (without casting ouer the credite thereof to wrong wresters of Iustice) your M. self, to wit certainly, that iustice be done to these your true & godly Lieges, against the enemies of Gods Church, and their most cruell oppressors: Assuring your M. be concordance of all scriptures, that if your M. ministrate Iustice to them, God the supreme Iudge shal ministrate Iustice to you against all your enemies: and contrarily, if otherwise. Therefore, Sir, let it be your M. continuall study (as called and charged thereunto by God) to reforme the vniuersall enormities of your country, and first (taking example of the princely Prophet Dauid) to begin at your M. owne house, familie and court, and purge the same of all suspicion of Papists, and Atheists or Newtrals, wherof this Reuelation foretelleth, that the number shall greatly increase in these latter daies. For (shall any Prince be able to be one of the destroyers of that
great

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great seate, and a purger of the world from Antichristianisme, who purgeth not his owne countrie? shal he purge his whole countrie, who purgeth not his owne house? or shal hee purge his house, who is not purged himselfe by priuate meditations with his God? I say therefore, as God hath mercifully begunne the first degree of that great worke in your inward minde, by purging the same from all apparant spot of Antichristianisme, as that fruitfull meditation vpon the 7. 8. 9. and 10. verses of the 20. Chapter of the Reuelation, which your highnes hath both godly & learnedly set forth, doth beare plaine testimony, to your M. high praise and honour: So also wee beseeche your M. (hauing consideration of the treasonable practises in these present daies, attempted both against Gods trueth, your authoritie, and the common wealth of this countrie,) to proceede to the other degrees of that reformation, euen orderly from your M. owne persone till your highnes familie, and from your family to your court. Til at last, your M. whol country stand reformed in the feare of God, ready waiting for that great day, in the which it shall please God to call your M. or yours after you, among other reformed Princes, to that greate and vniuersall reformation, and destruction of that Antichristian seat and citie Rome, according to the wordes prophesied, Apoc. 17. saying: The ten horns are ten Kings &c. These are they that shall hate that harlot, and shall make her desolate and naked, and shall eat vp her flesh and burne her selfe with fire: Beside also a warrant and commaund generally giuen to all men. Apoc. 18. saying, Rewarde her euen as shee hath rewarded you, and giue her double according to her workes, and in the cup that she hath filled to you, fill her the double. And now, because the spirit of God, both by all his Prophets generally, and by S. Iohn particularly, com-
mends

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mends and directes the execution of Iustice to kings and rulers, I trust no man shall thinke, that this our discovery (wherein is contained Gods Iustice and seuer iudgement against the Antichristian seate) can more iustly be dedicate vnto any man, than vnto these ten Christian Kings, sometimes maintainers of that seate, whome, or whose successors now both the Prophet promises to be executers of that iudgment, as also in whose kingdomes reformation is already begunne. But because of these kingdomes, sometimes maintainers of that seate, and nowe desisting therefro, this your M. Realme is vndoubtedly one, as also this present treatise both being written by your highnes subiect, and in your M. native language, were vnproper to be directed to any of the other Princes. Therefore, of necessitie I am led (as by the eare) to direct & dedicate these primices & first fruites of my study vnto your highnes, wherein, if perchance I should seme any waies more presumptuous then acceptable, I doubt not, but your M. clemencie will pardone that presumption that comes of necessitie: But contrarily, if I herein shall be found acceptable, (as verely I look for, of your M. humanitie) then certainly, not onely conioyne I vnto the former necessitie, a voluntary heart, and so do offer these presents, both gladly & necessarily vnto your highnes, but also it shall incourage both me and others your M. Lieges, to proceede every man in his own calling, to all kinde of godly workes, and good exercises, to the honour of God, adification of his Church, your highnes renowne, and welfare to your M. realme, when they shall finde your clemencie to become the Patrone and protector of all zealous students, and an allower and acceptor of their godly exercises: For let not your M. doubt, but that there are within your Realme (as wel as in other countries) godly and good ingynes, versed & extr

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exercised in al maner of honest science, and godly discipline, who by your M. instigation might yeelde forth workes and fruites woorthie of memory, which otherwise (lacking some mightie Macenas to incourage them) may perchance be buried with aternall silence. Hoping therefore, that your highnes will be a protector of vs and our godly exercises: wee pray and humblie beseech the Almighty, to be also vnto your highnes selfe and most honourable bedfellowe, the Queenes M. a perpetuall protector of your honourable estates and welfare of your persones, both in body and soule, to the quieting of your M. lieges, increase of the true church, and honour of God, to whome, in Trinitie and Vnitie bee praise for euer. At Marchistoun the 29. daye of Ianuar. 1593.

Your highnes most humble
and obedient Subiect,

JOHN NAPIER, *Peare*
of Marchistoun.



To the Godly and Christian Reader.



Although the nature of the truth be of such force and efficacy, that after it is heard by the spirituall man, it is immediatly beleueed, credited and embraced: yet the naturall man is so infirme, & weake, that his beleefe must be supplied by naturall reasons, and euident arguments: Wherefore, many learned and godly men of the primitiue Church, haue gathered out diuers pithie and forcible, naturall and philosophical arguments, to proue & confirm the Christian faith thereby: As in the 1. Cor. 15. 36. Paul the learned & godly teacher of the Gentiles, perswading the to confesse the resurrection of the dead, induceth a maruelous pithie and familiar argument by a naturall comparison of seede sowne in the ground, that first must die and be corrupt in the earth, and then doth it quicken vp and rise againe after an other forme, than it was sown into: And likewise other learned Doctors of the primitiue Church, writing to the Ethnicks, who sturred at the Virgins conception, and at Christes diuinitie, reasoneth with them on this maner: saying, Your gods (as ye beleue) hath conuersed with many women among you, and hath begotten many children, who hath wrought no miracles: & how can ye that so beleue deny vs, that our great God hath begotten one Sonne, in whome diuinitie and humanitie are conioyned, seeing your eies and forefathers, haue seen so many and diuine miracles wrought by him, & in his name? And so most wisely vsed they these Gentiles, own opinions and arguments against themselves, which moued the malicious Apostate *Iulian* the Emperour, to discharge from Christians, the Schooles & learning of Philosophie, yeelding the reason, because saith he, *Propriis penitis serimur*, and as by that means, many of the most learned Gentiles in these daies, were either moued necessarily to confesse the Christian Religion to be true, pure and holy: or then at the least were made so astonished, that they were not able to write or teache against it. So likewise, now in this second arising of the Euangelicall truth, from the horrible Antichristian darknes: it is not ynough that this diuine Revelation which discouereth, the Antichrist be onely, by simple assertion interpreted, or historically applyed to the confirming of their zeale, that already knowes and detests that man of sinne and sonne of perdition: but also, to the effect the fauorers of his errors, may either be conuerted, or then their mouthes bridled from calumniating the truth, it is needfull that such necessary reasons and sure arguments, or at the least such notable tokens be induced, as may make that interpretation vadenyable. And therefore being of purpose (by the assistance of the Almighty)

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Almightie) to expounde and open vp the mysteries of this Revelation by a two-folde discourse, the one Paraphrasticall, the other historicall, both confronted together: I haue thought good before that work, to premit by way of introduction, a reasoning for the inuestigation of the true sense and meaning of euery notable myserie thereof, and to sette the same in forme of Propositions, as neere the analytick or demonstratiue maner, as the phrase and nature of holy scriptures will permit: and that for the better satisfaction of these Naturalists, of whome happily, God may either make true spirituall professors, or at the least, hereby bridle their opprobrious mouthes from calumniating the vndoubted truth, when they see the naturall coherence of Gods mysteries so maruelously reuealing one another, that thereby the truth of God, the history of his Church, and person of the Antichrist are detected, and the very Antichristians induced necessarilie, either to confesse themselves to bee hereby discovered, or then must they deny the scripture it selfe. And although I haue but of late attempted, to write this so high a worke, for preventing the apparant danger of Papistrie arising within this Iland, yet in truth, it is no fewe yeares since first I beganne to precogitate the same: For in my tender yeares, and barneage in Sanct-Andros at the Schooles, hauing on the one parte contracted a louing familiaritie with a certaine Gentleman, &c. a Papist: And on the other part, being attentiu to the Sermons of that worthie man of God, *Maister Christopher Goodman*, teaching vpon the Apocalyps, I was so moued in admiration, against the blindnes of Papissts, that could not most euidently see their seuen hilled citie Rome, painted out there so liuely by Saint Iohn, as the mother of all spirituall whoredome, that not onely burst I out in continual reasoning against my said familiar, but also from thenceforth, I determined with my selfe (by the assistance of Gods spirit) to employ my studie and diligence to search out the remanent mysteries of that holy book: as to this houre (praised be the Lorde) I haue bin doing at al such times, as cōueniently I might haue occasion: But (to confesse the truth of the infirmite of man to the glory of God) I found euer during al that long time, more fruit in one houres sobrietie, prayer, and humble meditation, nor in a thousand daies of curious or presumptuous inquisition: yea, the more subtilly I searched, the more darknes I found, in so much, as curious inquisition rather discouraged me by finding out of doubts, then profiteth me by finding any resolution thereof: And so, when after long time spent, with litle knowledge, I (justly despairing of mine owne habilitie) became trulie sorrowfull and humble in heart, then it pleaseth God, (to whome be the onely glory) to giue me that grace, to espy in short time, that woonderfull ouerture which in long time before I could not consider: So that then I began to take vp matters by their right beginning, and by most easie grounds, And to prosecute out the rest by their coherence in order, as is here set downe, to the full resolution of all the former doubts. After the which, although (greatly rejoycing in the Lord) I began to write thereof in Latin:

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rine: yet, I purposed not to haue set out the same suddenly, and far lesse to haue written the same also in English, til that of late, this new infolencie of Papists arising about the 1588. year of God, and dayly increasing within this *Iland* doth so pitie our hearts, seeing them put more trust in Iesuites and seminarie Priests, then in the true scriptures of God, and in the Pope and King of *Spaine*, then in the King of Kings: that, to preuent the same, I was constrained of compassion, leauing the Latine, to haste out in English this present worke, almost vnripe, that hereby, the simple of this *Iland* may be instructed, the godly confirmed, and the proud and foolish expectations of the wicked beaten downe, purposing hereafter (God willing) to publish shortly, the other latin edition hereof, to the publike vtilitie of the whol church. Whatsoeuer therefore through hast, is here rudely and in base language set downe, I doubt not to be pardoned thereof by all good men, who considering the necessitie of this time, wil esteeme it more meete, to make hast to preuent the rising againe of Antichristian darknes within this *Iland*, then to prolong the time in painting of language: Especially also, seeing herein purposely I presse not to follow the particular ornate tearmes, of neither Scottes, nor Englishmen: but rather contrarily for both their instructions, I vse so much as I can these wordes and tearmes, that be more common and sensible to them both, then proper or ornate to any one of them. Here then (beloued Reader) thou hast this work deuided into two treatises, the first is the said introduction and reasoning, for investigation of the true sense of euery cheife Theological tearme and date contained in the Reuelation, whereby, not onely is it opened, explained and interpreted, but also that same explanation and interpretation is proued, confirmed and demonstrated, by euident prooffe and coherence of scriptures, agreeable with the euent of histories. The seconde is, the principall treatise, in the which the whole Apocalyps, Chapter by chapter, Verse by verse, and sentence by sentence, is both Paraphrastically expounded and Historically applyed. This second and principall treatise, keepeth this order, that first before euery chapter, is premitted the argument, not of the littrell sense of the chapter, but of the true meaning and interpretation of the same. Thereafter (seeing all the chapters of the Apocalyps, doth either describe the vision, or then expresse the prophecie) if the present chapter be descriptiue, euery page thereof is diuided in two columnes: in the first whereof, is set the text by verses, in the second columnne, is set the Paraphrastical exposition, answering verse by verse to the text of the first columnne: But if the present chapter be prophetical, then is euery page thereof diuided in three columnes, the first containeth the Text by verses, the second the Paraphrastical exposition thereof verse by verse, the third also agreeable therewith by verses, containeth the history or historicall application, in the which, and by the which, the same prophecie is, or shall be performed. And if any chapter is partly descriptiue, partly prophetical, then where it is prophetical, there are three columnes, the first is the Text, the second,

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is the Paraphrastical exposition of the text: The third, is the historicall application & accomplishment thereof. But where in that same chapter any part is descriptiue, then are there forenent that part onely two columnes, whereof the first is the Text, the second is common to both the Paraphrastical columnne, & to the historical columnne: and therefore it passeth through, occupying the roome of both the second and third columnes, so that when yee read the second columnne, yee shall read it with the second columnne, and when againe yee read the third columnne, yee shall also read it with the third columnne: for it is such a common thing, as agrees to be read with either of them. Furthermore, there is two drawne lines betwixt the Paraphrastical columnne and the Historical, within the which lines there is set downe the dates of times, by seals trumpets, viols, thunders, and years of God, answering to the precise time, in the which every Prophecie thereof was or shall be performed. Moreouer, in case any part of the text may be thought to be wrong translated, any part of the Paraphrase wrong expounded: or finally, any part of the history wrong applied, ouer briefly handled, not sufficiently proued, or hauing neede of annotations: I haue therefore forenent euery doubtfull and needful place of the Text, Paraphrase, and History, set markes of the ordinary letters of *a, b, c, &c.* In the Paraphrase, and after the end of the whole chapter hath subioyned Notes, Reasons, and Amplifications, marked correspondently with the like letters of *a, b, c, &c.* by the which Notes and Amplifications, not onely the breuitie of the Paraphrase and history is supplied, but also by reasons, proofes, and arguments of scripture therein insert, the whol smaller doubts thereof are resolved. And as toward the greter doubts, they are referred to the first treatise, wherein they are at length and demonstratiuely proued. So the note here in the second treatise, doeth onely quote the proposition of the first treatise, that proues that present assertion. And because this whole work of Reuelation concerneth most the discoverie of the Antichristian and Papisticall kingdome, I haue therefore (for remouing of all suspicion) in all histories and prophane matters, taken my authorities and cited my places either out of Ethnick auctors, or then papistical writers, whose testimonies by no reason can bee refused against themselves. But in matters of diuinitie, doctrine & interpretation of mysteries (leauing all opinions of men) I take me onely to the interpretation and discoverie thereof, by coherence of scripture, and godly reasons following thereupon: which also not only no Papist, but euen no Christian may justly refuse. And forasmuch as our scriptures herein are of two sortes, the one our ordinary text, the other extraordinary citations, In our ordinary text, I follow not altogether the vulgar English translation, but the best learned in the Greek tong, so that (for satisfying the Papists) I differ nothing from their vulgar text of *S. Ierome*, as they call it, except in such places, where I proue by good reasons, that hee differeth from the Originall Greek. In the extraordinary texts of other scriptures cited by me

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me, I followe euer *Ieromes* latine translation, where any controuerſie ſtands betwix vs and the Papiſts, and that moueth me in diuers places to inſert his very latine text, for their cauſe, with the juſt Engliſh thereof, for ſupply of the vnlearned. And hereof it cometh that our quotations are according to the ſections and verſes of *Ieromes* translation, printed in Antwerpe by *Plantine*, agreeing alſo with the great concordances of *Robert Stephane*. In other textes not controuerſed, the Engliſh text it alone is ſufficient in a Scottiſh or Engliſh trefiſe, & therefore omit we the latin. Further as concerning my citations of ancient & vnſuſpect writers, I haue choſen the ſame out of the moſt old & faithfull copies, cheſſie thoſe that be found in old Popiſh libraries, and imprinted by Popiſh Printers. But as for the new copies and latter editions, there is a malicious ordinance obſerued in theſe latter daies, by the which, the Friers of *Louane*, and other Papiſtical correctors, eiketh, paireth, & peruerterth al good and rare bookes, cauſing fiſt one ſort of them to be imprinted vnder their teſtimoniall, ſo that (as that ſame teſtimoniall therein imprinted beareth) nothing is left therein that may be contrarious to the Romane Church, although the Authour by his true edition had neuer ſo much inueighed againſt Rome. Thereafter al the remanent Popiſh Printers, do follow theſe new-peruerterd Coppies, in their latter editions, without any teſtimoniall, as being warranted by the ſaide fiſt teſtimoniall: & this is moſt euident to be ſeen by their book intituled *Index Expurgatorius*. Praying therefore al good men to beware of theſe, We deſire earneſtly with our hearts ſo to proceede hereinto, that truth may come to light, and that ſuch groundes may be laid, as thereby the ignorant and ſimple Reader may be beſt inſtructed, the godly and learned Chriſtian moſt ſurely confirmed, and the arrogant and obſtinate calumniator rathereſt confounded & put to ſilence. But for ſomuch as this our good intencion and godly purpoſe, doeth alwaies proceede of a very tender and frail veſſell, and that as all liquors (how precious ſoeuer) doth take ſome taſt of their veſſels: So this holy worke may in ſome thinges (though not eſpied by my ſelfe) taſt of my imperfections. Therefore humble I ſubmit theſe imperfections whatſoeuer, to the gentill correction of every wiſe and diſcreete perſon, who in the motion of Gods ſpirit iudgeth vprightly, without envie or partialitie. Praying all good men to haue me apardon of whatſoeuer is amiſſe: for although I haue not done herein perfectly as I would, yet zealouslie as I could, knowing that the poore Widdowes mite was acceptable vnto the Lord: for euery man hath not gold, ſiluer, ſilks & purple to offer to the work of the Sanctuary: to me (as ſaith *Ierome*) it ſhall be much, if I may purchaſe wooll, or ſlockes to offer to that holy work. And ſurely, this that I haue, howe ſmall ſoeuer it be, till God enlarge me with more I offer it gladly, vnto the glory of God and edification of his true Church. To God therefore the diſpoſer of this, and all other godly workes and meditations, who liueth and reigneth eternally in Trinitie and Vnitie, be glory, praiſe, laude and thanks, for euer and euer, Amen.

**The book this bill sends to the Beast,
Crauing amendment now in heast.**

GOD first to Iohn in Pathmos me presents,
Who sent me syne the seuen Kirkes vntill,
As forth I foore with the two Testaments,
Gods trueth to teache, in witnessing his will:
Thou blondie Beast, vs cruelly did kill,
In sack of schismes sieling vp our sense,
Our corps vnkend then stonished lay still,
Til seuentie yeares eighteen times passed hence:
But now since comid is till our audience
Gods worde from heauen the voice of veritie,
Quickning these corps vvith true intelligence,
So long supprest by thy subtiltie:
I plaine proclaime and prooue by prophecie,
That thou, O Rome, raisd vp on hilles seuen,
Citie supreme and seat of Sodomie:
Under vvhose reigne our Lord to death was drinen,
And many Martyres rudely rent and rinen:
Art Heire and Eroy to great Babylone,
Whereby her name here God hath to thee giuen,
Thou whore that fittest the blondie beast vpon:
Thy daies are done, thy glorie now is gone.
Burnt shall thou be, and made a den of Denills.
Flie from her then my flock, leaue her alone,
Lest that yee be partaker of her euills:
For doth at hand approche the latter day,
When Christs Church shall reigne with him for ay.

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A Table of the Conclusions introductive to the Revelation, and proued in the first Treatise.

The first Treatise, is an introduction to the knowledge of the Revelation, expounding by prooffe and demonstration the meaning of

Dates and chiefe reckonings hid vnder tearmes, Affaires and chiefe matters concerning

Vulgar and vied, such as	New and strange, where- with is dated	Gods seruantes, whole true and holie	Gods greatest enemies, as
generally, a day, for a year, a week, for seven years, a moneth for 30 yeares, and a yeare for a yeare of yeares, or three hundred & three score yeares, pro- posed in the 1. proposi- tion.	particularly, 12. moneths for a year, 360. pro- phetically, three great daies, and an half, and a time, times, and half a time, pronounced to be all one date, propo- sition 13. and euerie one of them to meane a thousand, two hundred and three score Italian yeares, pro- position. 16.	Church with her contents is tearmed Gods Temple in hea- uen, pro. 20. and a wo- man cled with the Sunne, prop. 21. Testaments, whereof The twenty four books of the olde Testament, are called the twenty four El- ders, propo- sition 18.	Sathan, who is bound a 1000. years, be- ginning An. 300. prop. 34. yet bond but only from rai- sing of vniuersal warres, prop. 35. Two king- doms which are set out vnder the tearmes of Two na- tions, Gog and Magog proo- ved [by the thirde & two proposi- tion] to bee the Papi- stes and Ma- hometans, whose armies are all one with those of the six trumpets or vials, as is proved in the thirte three propo- sitions.

endure 245. yeares, gathered by the thirde
and fourth propositions, and prooued by
the sixt proposition: and the first beginneth,
Anno. Christi. 71. proposition 6. and the last
beginneth, Anno. Christi. 1541. and ends Anno.
1786. at the farthest, prop. 10.

Christi. 1541. prop. 12. & euerie one of the first three
that goeth before the day of iudgement, to indure
49 yeares, prop. 13. making the latter day to fall be-
twixt the yeares of Christi 1688. and 1700. by prop. 14

horned beall and Roman or Latine Empire [as is proued in the twentie seuen proposition] appertaineth

An Image, prooued by the 13. proposition, to be these degenerate princes that onlie in name and shewe, are Romane Em- perours.	A mark, prooued by prop. 30. to be the league of fer- uitude professed to the Romans, by their subjects noted afterwarde by the rope with visible marks, which, by the 31. prop. are	A name, prooued by the twentie nine proposition. to be the name of the La- tine or Romane Empire, <i>Λατινός</i>	A number of 666. af- signed by the text.
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These Propositions are set in this table after their natural order, but in the treatise following they
are placed demonstratively, so the effect euery proposition may be proued by the former propositions.



THE FIRST AND INTRODUCTORY
*Treatise, containing a searching of the true meaning of
the Revelation, beginning the discoverie thereof at the
places most easie, and most evidently knowne, and so
proceeding from the known, to the prouing of the vn-
knowne, vntill finally, the whole groundes thereof bee
brought to light, after the manner of Propositions.*

THE FIRST PROPOSITION.

*In propheticall dates of daies, weekes, moneths, and yeares, ene-
rie common propheticall day is taken for a yeare.*



HIS Proposition is proued by appe-
rance, by a law, by practise, and by ne-
cessitie. By appearance, because the
common weeke is called a weeke of
daies, as in Genesis (according to Ie-
roms translation) *Imple hebdomadam*
dierum. i. Fulfil a weeke of daies. And the

common year is called a year of daies, as *adhuc duo anni*
dierum: Within two yeares of daies: and Post duos annos di-
erum: After two yeares of daies: inferring therby that there
is another week of yeares, containing seuen yeares, as
the common week contains seuen daies. And another
yeare of yeares, containing 360. yeares, as the common
year (not intercalar) among the Hebrews & Grecians,
contained * 360. daies. Secondly, by the Leuiticall law,
(which is the figure of all propheticall verities) it was in-
stituted, that as in the common weeke, six daies were
for labour, and the seuenth for rest: so shuld there also

B

be

Gene. 29. 27.

Iere. 28. 3. 17.

1. Mach. 1. 30.

Iosephus
Scaliger de
emend.
Temp.

PROPOSITION II.

2

Exod. 13.
Leuit. 25.

Numb. 14. 34

Ezech. 4. 5. 6

Dan. 9. 24

Iosephus
Scaliger
de emend.
temp.

be a weeke of yeares, in the which the land should bee six years laboured, and rest the seventh: Making so the common week of daies, to resemble the figuratiue week of yeares, and so consequently, euery day to resemble a yeare. Thirdly, by the propheticall custome and practise, euery day represented a yeare: as in Numb. *Iuxta numerum 40. dierum, quibus considerasti terram, annus pro die imputabitur, & 40. annis recipietis, &c.* After the number of fourtie daies, in which ye searched out the land, the year shall be counted for a day, and in fourtie years ye shall receiue &c. And in Ezech. *Ego autem dedi tibi annos iniquitatis eorum numero dierum, &c.* And I haue giuen thee the yeares of their iniquitie by the number of daies. And afterwards, *Et Assumes iniquitatem domus Iuda 40. diebus, diem pro anno, diem inquam, pro anno dedi tibi.* And thou shalt beare the iniquitie of the house of Iuda fourtie daies, a day for a yeare, euen a day for a yeare, I haue giuen thee. Fourthlie vpon necessitie of saluation, al christians must confesse, in the seventie weeks of Daniel, a day to be taken for a yeare, extending in the whole to 490. yeares; otherwise, that prophetic of the Messias comming wold not fall vpon the just time of Christs comming, as necessarily it ought to do. So then a propheticall day is a yeare, the weeke seuen yeares, the moneth thirtie years (because the Hebrew and Grecian moneth hath thirtie daies) and consequently the propheticall year is 360. years. Beside this common propheticall day, there is another greate and extraordinary day, whereof hereafter shall be spoken.

2. PROPOSITION.

The seuen Trumpets of the 8. and 9. chapters, and the seuen Vials of the 16. Chapter, are all one.

THis is proued, in that both the seuen Vials, and also the seuen Trumpets are the seuen last plagues: The seuen vials, in that by the text they are called, *The seuen last plagues*: these same being hereafter called, *The seuen golden Vialles, and the seuen Vials of the wrath of God.*

As

PROPOSITION III.

3

As to the seuen Trumpets, the last containeth the day of iudgement, as testifies the Angels oath, swearing, *Quod tempus non erit amplius, sed in diebus vocis septimi Angeli, cum coperit tuba canere, consummabitur mysterium magnum Dei, &c.* That there shall be no more time, but in the daies of the seventh Angell, when he shall blow the trumpet, the great mysterie of God shall be finished. Which mysterie, Paule to the Corinthians, maketh the latter day and resurrection; saying, *Ecce mysterium dico vobis, &c.* Beholde, I declare vnto you a mysterie. And againe, *In momento, in ictu oculi, in nouissima tuba (canet enim tuba) & mortui resurgent: In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall blow) and the dead shall arise.* And seeing then the seuen trumpets follow one another in order, in the eight ninth, tenth, and eleueth chapters, and the last containeth the day of iudgement, and generall resurrection; Therefore, must the seuen trumpets be also the seuen last plagues, & consequently, they and the seuen vials must be al one. Moreouer, for confirmatiō hereof, they agree in their principall tearmes; the second trumpet with the second Vial; the third trumpet with the third Vial; the fourth trumpet with the fourth Vial; the sixth trumpet with the sixth Vial; the seventh trumpet with the seventh Vial: So, that thereby we may be sure, and conclude both those trumpets, with those Vials, and also the rest of the trumpets with the rest of the vials, respectiue in purpose, meaning, time, and in al other circumstances, to be one and the selfe same thing.

3. PROPOSITION.

The star and locusts of the fifth trumpet, are not the greate Antichrist and his Cleargie; but the Dominator of the Turkes and his armie, who began their dominion, in anno Christi 1051.

BY the former proposition, the fifth vial is al one with the fifth trumpet: But in that vial (saith the text) there arose

2

arose

PROPOSITION III.

arose such a plague against the seat of that Antichristian beast, that his kingdome was darkned, and they did gnaw their tongues for sorrowe. So that this may no waies be himselfe that arose against himself, but rather some other godlesse tyrant like him, whome wee shall prooue to be the Apostate *Mahomet*, and his locustes the Turkes: first, by the name of their Chieftanes: secondly, by the length of their raigne: Thirdly, and last of all, by all the tokens and circumstances contained in the text. As to the first, they shall haue (saith the text) their King, whose name shal be in Hebrue *Abaddon*, and in grecke *Apollyon*, and in Latine (as S. Jerome translateth it) *Exterminatus*: & in English a destroyer, or a waster. But so it is, that trying fro language to language the names of Princes, ye shall onlie find both their temporall and spiritual kings names to signifie the same that *Abaddon* in hebrue, and *Apollyon* in grecke doeth: for their temporall king is called *Turca*, which is asmuch to say, as a Waster or destroyer, as testifieth P. Melancton in *Carion* his * *Chronicles*. And their spiritual kings name *Mahomet* *, signifieth *delens*, a destroyer or waster: and beside that, it signifieth also a Messenger or Angel, most agreeable with this text, where he is also called, the Messenger or Angel of the depths. Therefore, these locusts by the name of their Chieftaine, agreeth certainly to be the Turkes. Secondly, as to the space of their dominion, the Turkish Dominators rained 150. yeares, and so long lasted these Locustes, to wit, five moneths: which being prophetically taken, (because this is a Prophecie) maketh just 150. yeares, as is prooued by the first Proposition. And so long lasted the dominion of the Turkes, before they were subdued by the Tartarians: to wit, from the daies of *Zadok*, their first Dominator, An. Christ. 1051. to the time that *Changiu Chan* of *Tartarie* subdued them, An. Christ. 1201. So then, in length of dominion these Locusts agree to be the Turkes. Thirdlie and last of all, the whole circumstances and tokens

Hier. de int.
nominum.

Chron. lib. 1,
fol. 8 & lib. 5
fol. 107.
Hier. de int.
nominum.

of

PROPOSITION. IIII.

of the text, agrees most conuenientlie with the *Turk*, as at length our paraphrastical & historical discourse shall prooue. Wherefore, the *Star* that in the fift trumpet fel downe from heauen, and his *Locusts* that arose, must needs be the *Mahomet*, who fell from his former Christian profession, and became an Apostate, and out of the smoke of his heresie, stirred vp the Turkes to be his armie.

4 PROPOSITION.

The kinges of the East, or four Angels, specified in the sixth trumpet, or sixth vial. Cap. 9. & 16. are the four nations, Mahometanes beyond and about Euphrates, who began their empire by Ottoman, in the yeare of Christ, 1296. or thereabout.

For proof hereof, there nedeth no other argument, than the perfect concord of the whol tokens of the texts, cap. 9. & cap. 16. agreeing so in euerie point with that historie, that no other historie can be applied thereto. For first, cap. 9. they are called Angels; that is to say, Messengers euill or good, executers of Gods will: So were these *Mahometanes* messengers sent of God, to scourge the Christians falling away. Secondlie, cap. 16. they are called Kings of the East: and so are these *Mahometanes* indeed Kings of the East. Thirdlie, they were in number foure (saith the text) so were there of these *Mahometanes* foure chiefe nations; to wit, *Turks*, *Tartarians*, *Saracens*, and *Arabians*: and foure imperiall or royall families; to witte, *Assimbeis*, *Candelors*, *Caraimannes* and *Ottomannes*. Fourthlie, they were hitherto bound (saith the text) about the riuer *Euphrates*: and so haue they their residence about *Euphrates*, where they were so bound & tied by ciuill & intestine warres, that they came not by west *Euphrates* to make conquest, till after this yeare of Christ 1296. which time the whole Mahometicke Empire ouer the most part of the said four nations, came from the other three families,

B 3

lies, in the onlie hande of *Ottomannus* their first Emperour. Fiftlie, these were appointed (saith the Text) at this time to slay the third part of men. And so did they, what by corporall, and what by spirituall death, slay, conquest, and poyson with heresie, all *Asia* and much of *Europe*, euen the large third part of the world. Which propertie can bee attributed to none other hitherto, but to the saide Mahometike Armie, which exceeded far, anie Armie hard of in Christian histories. And therefore, sixtly, as they numbered to so great a multitude in the text, to wit, two hundred thousand thousands horsemen. Seuenthly, as out of the mouthes of the Deuill, the Antichristian beast, & this fals *Mahomet*, proceeded out three vncleane spirits, stirring vp the world to battel, as the Text specifies: So, by the historie it is found, that out of their mouthes proceeded such inspirations of the Deuill, and deuillish exhortations, that stirred vp (in fierie wrath, in smoking heresie, and in sulphurous and bitter auarice) the whole worlde to battell: that is to say, these Mahometanes, Emperours of the whole *Orient*, against the Antichristian beast, supream head of the *Occident*, to fight in *Armageddon*: that is to say, to fight in the mountaine of the chosen fruite, and in the mountaine of the Euangell: euen in *Asia minor*, and *Europe*, and in other landes of the Christians, and among Gods elect fruit, and chosen professors of his Euangell, troubling them on both sides, which at length and orderlie shall be founde in our paraphrastical and historicall Discourse, together with all the rest of the smaller circumstances contained in the text. So, then by these perfect properties wee conclude, the sixt Trumpet or Viall, to bee spoken of the great Empire of these four nations Mahometanes, which began in Anno Christi 1296. vnder their first Emperour *Ottomannus*.

Hier. de int.
dominium

5 PRO-

5 PROPOSITION.

The space of the fift trumpet or viall containeth 245. yeares, and so much also, euery one of the rest of the trumpets or vials doe containe.

SEing at the powring out of the fift vial, or sounding of the fift trumpet, the Turkes began their dominion vnder *Zadok*, in Anno Christi 1051. by the thirde proposition: & by the fourth proposition, at the sounding of the sixt Trumpet, & powring out of the sixt Viall, the whole foure nations Mahometanes began their great Empire in anno Christi 1296. Therefore, the fift Trumpet or Viall indured from the 1051. yeare, to the 1296. yeare, which is the space of 245. yeares. Nowe, that euerie one of the rest of the Trumpets or Vialles doeth containe the same space, it is probable by these reasons. First, because in euerie distribution, æqualitie is most apparant and probable, and so these seuen ages, termed by trumpets and vialles, appeare to haue no reason, why one should bee longer and another shorter, but rather all alike. Secondlie, as in those 245. yeares the effectes of the fift Trumpet and Viall were performed (as now is prooued) so by our paraphrastical and historicall Discourse you shall finde, that in the former 245. yeares, the effect of the fourth Trumpet and Viall, and in the 245. yeares before these, the effect of the third Trumpet or Viall was performed: and consequently, the effects of euery one of the rest of the trumpets or vials were performed in their owne space of 245. yeares, ingendering so in these intervals of 245. yeares a perfect harmonie & analogie betwixt the prophesie and historie. Thirdly, because euery one of these ages are teamed and distinguished by the sounds of trumpets here, as the *Iubeles* were in *Leuiticus*. For there, at the end of every 49. year, and beginning of the 50. yeare the trüpets sounded, making betwixt euerie sounding thereof 49. yeares precisely for a *Iubelee* interuall without any oddes, as the name *Iubelee* be-

Leuit. 25.9

PROPOSITION. V.

Hier. de int.
nominum.

tokens, which signifieth a Trūpet or Cornet: Therefore, must those ages also contain certain whole Iubelee interualls, preciselie without any ods: otherwise, apparātlie, they woulde not haue bene limited here by the foundes of Trumpets, as the Iubelees are. Then, if euerie one of these ages doeth containe foure Iubelees, which is 196. yeares, or sixe Iubelees, which is 294 yeares, the one shall be so few, and the other shal bee so manie, that the historie could not agree thereto: Therefore, siue Iubelees, which is 245. yeares (as the middest betwixt extremitie) agreeth exquisitlie. Fourthlie, it is found in histories, that great mutations of Empires followed 245. yeares one after another: as, *Ierusalem* was destroyed An. 71. An. 316. *Constantine* transported the Imperiall seat from *Rome* to *Byzantium*, and in *Rome* Pope *Syluester* began the Papistlicall kingdome. Anno 561. or thereabout, *Totila* king of Goths burned *Rome*, & vsurped the dominion thereof. Anno 806. *Charlemaign* receiued the newe Empire of Germanes and Romanes. Anno 1051. *Zadok* began the first dominion of the Turkes. Anno 1296. *Ottoman* began the first Empire of the foure nations Mahometanes. Last of all, about the year 1541. arose our true professors against the kingdō of Antichrist. And euerie one of these great mutations followed 245. yeares one after another. And this moueth *Carion*, and other Historiographers, to affirme by diuers obseruations, that siue* hundred yeares (as groslielie they thinke, or rather exactlie, 490. yeares) is *fatalis periodus imperiorū: the fatal period of Empires*, for that it is about twise 245. yeares. Fiftlie, 245. yeares, is the just halfe of the greate Iubelee, or seuentie weekes of *Daniel*, containing 490. yeares: And because the worlde would not stand whollie seuen of these great Iubelees; therefore *S. Iohn* by the Spirite of God deuideth seuen halfe of the great Iubelee, among the seuen Trumpets, or vials. Sixtlielie, ther are books of the Iewes, containing (as they alledge) doctrines proceeding frō the mouthes of

Carion, lib.
4. de Henr.
4. Imp.

PROPOSITION. VI. VII.

of the Patriarches, affirming euerie great Angel offeſe to rule the world 490. yeares: which wee (wanting the warrant of Scripture) can neither affirm nor condemn. Alwaies (if it be so,) the halfe thereof, to wit, 245. yeares is taken in steade of the whole, because (as is saide) the time to come to the worlds end, woulde not containe seuen whole, and to containe fewer diuisions than seuen, that had bene repugnant to the propheticall manner, that deuides all by seuen: as seuen scales, seuen trūpets, seuen vials, seuen thunders, &c. So then, for conclusion, euerie trumpet or viall endureth 245. yeares.

6 PROPOSITION.

The first Trumpet or Viall began at the Iubelee, in anno Christi 71.

SEing by the third Proposition, the fift trumpet or viall began in Anno 1051. And that by the fift proposition euerie trumpet or viall containeth 245. yeares, it must needs followe by iust count, that the first trumpet or viall began in Anno 71. The second in An. 316. The third in An. 561. The fourth in An. 806. The fift (as is already prooued) in An. 1051. The sixt also in An. 1296. The seuenth in An. 1541. And that this 71. yeare of Christ, and consequentlie, the first yeare of euerie trumpet or viall was Iubelee, you may consider by the Discourse of *Iosephus Scaliger de emendat. temporum*.

7 PROPOSITION.

The last of the seuen Scales, and first of the seuen Trumpets or Vials, begin both at once, in An. 71.

THIS appeareth euidentlie, for euen by the text (cap. 8.) the seuenth scale being opened, that verie hour the seuen Angels receiued their trumpets to blowe, for hauing said in the first verse, *and when hee had opened the seuenth scale, there was silence in heauen about halfe an houre: he subjoyneth immediatelie (ver. 2.) And I saw the seuen An-*

PROPOSITION. VIII. IX.

Angels, &c. receive their seven Trumpets. And further, after he hath shewed (ver. 5.) how Christ powred out the fiery coales of his wrath, in reuenge of the blood of his Saintes (which doubtles, was vpon *Ierusalem*, which shed it) incontinent hee subjoyneth (verse 6. and 7.) that then the seven Angels prepared themselves to blowe. *And the first blew his Trumpet, &c.* So therefore, iustlie at this destruction of *Ierusalem*, in Anno Christi 71. make wee both the last seale, and first Trumpet or Viall to beginne. And this is also confirmed by the former calculations, which come backward from the fift Trumpet or Viall preciselie, to the year of this destruction.

8. PROPOSITION

The first Seal beginneth to be opened, in Anno Christi 29. compleat.

THis is prooued by this reason. The opening of the first Seale (cap. 6.) and outgoing of one riding vpon a white horse, &c. is interpreted to bee the word of God, in the 19. chap. ver. 13. which passed out victoriously, conquering and piercing our heartes with the arrowes of seruencie and godlie zeale. This behooued onlie to beginne at that time that Christ was baptized, and began to preach and open vp the sealed doctrine of our saluation, which was in the end of the 29. year of the age of Christe: and about the beginning of his thirtieth year (as *Luke* testifieth) So, then consequentially, the first seale beginneth to be opened about the end of the said 29. year of the age of Christ.

9. PROPOSITION.

Euerie Seale must containe the space of seven yeares.

THe first Seale beginning to bee opened in Anno Christi 29. as by the former proposition is prooved

PROPOSITION. IX.

ued, we say, that the second seale beginneth in An. Christi 36. The third beginneth in An. 43. The fourth in An. 50. The fift in An. 57. The sixt in An. 64. And finallie, the seuenth beginneth in An. 71. proceeding ever equally by seven yeares interual, for these reasons. First, because in al distributions, equality is most apparant and probable: and trueth it is, that the first seale could not begin at the terme and yeare of Christ 29. proued by the former proposition, & the seuenth seale at the term of the yeare of Christ 71. prooued by the seuenth Proposition, and proceed equally: vnlesse that euerie seale containe seven yeares. Secondlie, because in proceeding, and giuing seven yeares to euerie seale, ye shall finde the effect of euerie seale to bee performed within the seven yeares of that seale: And so the harmonic to bee perfect betwixt these seales and the iust historie, as in our paraphrastical and historicall Discourse shall appeare more at large. Thirdlie, because all compres of yeares within a Iubilee, were reckoned among the Leuits and Prophets by weekes of yeares, euerie weeke containing seven yeares, as the Iewes doe obserue yet vnto this day: and this space of seals opening, proceeding from the yeare of Christ 29. to the Iubilee in An. 71. is lesse than a Iubilee interuall, for it is but 42. od yeares: and therefore, the diuision ought of necessitie to fall by weekes of yeares, or by seven yeares. Fourthlie, the Angell in *Daniel* reckoneth 70. weekes of yeares betwixt the commandement to build *Ierusalem*, and the latter destruction of *Ierusalem*, including the *Messias* comming. And this Angell calleth his wordes closed & sealed, *Sermones clausi & signati: words closed & sealed*: where by iustly these 70. weekes may be called sealed weekes. Now, because these 42. od yeares of the seales are certainlie a part of the seven sealed weekes of *Daniel*: Therefore, wee may iustlie affirme these seales to bee sealed weeks, and so consequentially euerie one of them to containe seven yeares.

Exod. 18
Leuit. 18

Dan. 9. 24

Dan. 12. 8

10 PROPOSITION.

*The last Trumpet and Viall beginneth anno Christi 1541
and should end in anno Christi 1786.*

SEing by the third Proposition, the fift Trumpet or Viall began in Anno 1051. And by the fift proposition, euerie Trumper or Viall containeth 245. yeares: it must needes followe, that the seuenth Trumpet or Viall began in Anno Christi 1541. and consequentlie it should end 245. yeares after: which is in Anno 1786. Not that I meane, that that age, or yet the world shall continew so long, because it is said, *that for the Elects sake, the time shall be shortned: but I meane, that if the world wer to indure, that seuenth age should continew vntill the yeare of Christ 1786.

Mat. 24. 22

11 PROPOSITION.

The seuen Thunders, whose voices are commanded to bee sealed, and not written (cap. 10. 4.) are the seuen Angels, specified cap. 14. vers. 6. 8. 9. 14. 15. 17. 18.

THIS tenth chapter doeth agree with the twelfth of Daniel almost in euerie point: there doth he likewise shewe, that those verie selfe same mysteries are sealed, yet but for a time, saith the Angell, in these wordes, *Tu autem Daniel, claude sermones, & signa librum vsque ad tempus statutum, &c.* But thou, O Daniel, close vp the wordes, and seale the booke, vntill the appointed time. And againe, he saith, *Vade Daniel, quia clausi sunt signatique sermones, vsque ad praefinitum tempus. Goe thy way, Daniell, for the wordes are closed and sealed vntill the appointed time.* This time that these mysteries were closed, appeareth to be the time of darknesse alreadie past, vnder the Antichristia errors, now hope we in God, that those mysteries are able to be found out, seeing that time is expired. The to our purpose, let vs confer the tokens of the seuē thun-

Dan 12. 4. &
9. 13.

Thunders, with the tokens of the seuē Angels, specified Chap. 14. And wee shall finde them to agree. For first, at the coming of the seuē thunders, Christ doth offer the open booke of his truth. So cap. 14. the first of the seuē Angels bringeth the euerlasting Gospel, and openly preacheth out the same. Secondly, cap. 10. Christ by the mightie voice of his worde, as a roaring Lion in the mouthes of his preachers, proclaimed the trueth: then came the seuē thunders; so also (cap. 14.) the voice of Gods heavenly elect is heard as the mightie sounde of waters, and as thunder (vers. 2.) Then came orderlie the seuē Angels (vers. 6. 8. 9. 14. 15. 17. and 18.) Thirdlie, (cap. 10.) the seuē thunders are sealed vp as a myserie. So likewise (cap. 14) those seuē Angels are preparers and reapers of Gods greates haruest, and what myserie is more sealed than that, as testifieth Marke * saying, *De die autem illo vel hora, nemo scit, neque Angeli in caelo, neque Filius nisi Pater: But of that day and houre knoweth no man, no not the Angels which are in heauen, neither the Sonne but the father: And Paul to the 1. Cor. saying, Ecce, mysterium dico vobis, &c. Behold I shewe you a myserie, &c.* Fourthlie, (cap. 10.) the thunders are commaunded to be sealed & not to be written plainly. So (cap. 14.) they are so sealed, that they are neither named dulie with their former name of thunder; neither are they placed in their due place, which should haue bene in the tenth chapter, but here are called Angels, and placed in the 14. Chapter. Fiftlie (chap. 10.) they be called thunders and yet are sealed: So (chap. 14.) though they be sealed with the name of Angels, yet for a token that they be the seuē thunders, hee describeth the sounde of great thunder going before them. Then for a conclusion, in respect of the harmonie betwixt the seuē thunders, & seuē Angels of Gods great haruest, we conclude them both to be one.

Apo 10. 3. 8
9. 10. 11.
Apo 14. 9

Mat. 13. 35

1. Cor. 13. 51

Apo 6. 14. 2.

PROPOSITION XII.

12 PROPOSITION

The first of the seuen thunders, and the seuenth and last Trumpet or Viall, begin both at once in An. 1541.

Apoc. 14. 6

IN the eleuenth Chapter it is saide, that at the blast of the seuenth trumpet, the kingdome of the worlde becommeth Christ his kingdome: that is, the kingdom of the Antichrist, and all other prophane kingdomes shall fall, and Christ his kingdome shall bee spread and enlarged ouer all: And this can no other wayes come to passe, but by the preaching of the Euangell, which was of new opened vp, and preached at the comming of the first Angell, whome the Text saith, to haue * *E-uangelium aeternum, ut euangelizaret sedentibus super terram* An euerlasting Euangell, to preach vnto them which dwell vpon the earth. Which Angell, by the former proposition, is prooued to be the first of the seuen thunders: Therefore, it followeth consequently, that the newe restoring of the Euangell, the seuenth Trumpet or viall, and the first Thunder or thundering Angell, come all at once. And therefore, by the tenth Proposition they began in anno Christi 1541. For confirmation hereof, after the end of the sixt Trumpet, completed in the ende of the ninth chapter: in the beginning of the tenth Chapter, where the seuenth Trumpet appeareth to beginne (the sixt being newly ended) yee shall finde there declared, howe Christ proffereth the open booke, and manifest doctrine of the Euangel, and then immediatelie that very time, while as Christe by his Ministers, preached and proclaimed out that manifest word, as with the mightie voice of a Lyon: incontinent (I say) that verie time (verse 3.) the seuen thunders began to vtter their voice: And so the beginning of the voice of the seuen thunders, or voice of the first thundering Angell commeth at once with the completing of the sixt trumpet, and beginning of the seuenth; although

PROPOSITION XIII.

though the verie latter blast of the seauenth Trumpet be not then come.

13 PROPOSITION

Euery one of the first three thundering Angels containeth a Iubelee, and then the last foure al at once compleateth the day of iudgment.

THE first part of this proposition, is at the command of the Angell in * *Daniel*, and in the *Reuelati-* on so sealed and cloed, that be no part of those textes may it be gathered, how long every thunder or Angell of the greate haruest doth follow after other: yet after the custome, both of the Leuites and Prophetes, who deuide all greate dates by Iubelees: and small dates by weekes of yeares, wee iudge most apparantly, this last age to be deuied by Iubelees: and so euerie thunder or Angell of these three, that ar said in the text (cap. 14 ver. 6. 8. and 9.) to preceede Gods great haruest, to containe 49. yeares, beginning the first (by the former proposition) at the yeare of Christ, 1541. who vers. 6. and 7.) preached his euerlasting Euangell to the yeare of God, 1590. Which yeare, beginneth the second thundering Angell (verse 8.) and continueth proclaiming the finall decay and fall of *Babylon*, to the yeare of Christ 1639. Which yeare, the thirde thundering Angell beginneth, who (verse 9.) is stiled the third Angell, and he continueth exhorting and threatning these of the last dregs of the Antichrist to repentance, to the yeare of Christ, 1688 VVhere the fourth thundering Angel, euen Christ himselfe (v. 14. & 16) enters actually vnto his great haruest, to gather vp his elect, at the warning of the fift Angell, euen Gods holy spirit (verse 15) Like as contrarily, the sixt thnndering Angel, executer of Gods fierie and fierce wrath (mentioned v. 17. & 19) is admonished and warned (v. 18) by the seuenth angel. comander therof, to cut down & tread out the vines of the earth, in the winepresse of Gods wrath: And so by these

Dan. 12. 9
Apoc. 10. 4

PROPOSITION XIII.

these last foure Angels or Thunders (to wit, by Christ himselfe, and by his whole ministering Angels, vnder the figure of these last Angels) all the whole great day of Gods haruelt, and latter judgment is accomplished.

14. PROPOSITION.

The day of Gods iudgement appears to fall betwixt the yeares of Christ, 1688. and 1700.

Mar. 13:32

Although it be said in *Mark*, that the day of judgment and houre thereof, none doth know: yea, not the Sonne, but the father only: yea let none be so base, of judgment as to conclude thereby, that the yeare or age thereof, is also vnkowne to Christ, or vnable to be known any waies to his seruants; by reason, that first in that same part of *Mark*, Christ letteth vs not only see, that he knew the age and yeares, neere the which that day should fall, but also to the effect, that we may likewise foreknow the same, he giues vs diuers indices and foretokens, which hee could not, nor would not haue forewarned; if he had bin vtterly ignorant of the time thereof, or yet had minded that we should neuer haue foreknowne the age, and appearant yeares thereof, although the precise day and houre be onely knowne to God. Secondly, although the Spirite of God hath hitherto concealed these misteries from them whom the knowledge thereof might haue endammaged; yet that prooueth not, that the same shall be hidde from vs, to whom the knowledge thereof might bring repentance and amendement: for as the foreknowledg of death, to him that were to liue long; might make the fore-knower negligent of his dutie to God, and carefull to prouide inordinately for his long life here: Where-through God hath made the houre of death vncertain till it approach: Euen so, if the fore knowledg of the latter day had bin granted to men any waies long before it come, that long assured continuance of the worlde, fore-

PROPOSITION. XIII.

foreknowne by them so long before, had made them to become more carefull *per fas & nefas*: for their families and posterities, that were, long to stande, than for that heauenlie kingdome, that was long to bee delayed. And therefore, was that myserie iustlie by the prouidence of God closed from our predecessors: but contrarilie, so soone as that day beginneth to approach, God by his Scriptures, shall make the age and years thereof to be manifested, as a spur in his mercie, to moue the elected sinners to repentance, and a testimonie in Gods iustice, against the hard hearted misbelieuers, continuing in sinne. Thirdlie, and for confirmation of the former, Christ testifieth, that his comming shall be lik vnto the flood of *Noah*, before the which, the world being admonished, both by *Noahs* preaching, & by the visible building of the Arke, would not the more repent, nor amend their liues, till vnawares they were all destroyed: and is God now otherwile than he hath bin? Is he (saith the scripture) *a man that he shal repent that now, which he did then*, and forbear the like? Nay, but contrarilie, he shall make his own to be forseene of this time, as well as of that time, seing it is now as necessarie, that Gods Ministers exhort vs to repêtaçe of that coldnes of charitie, and al other vices that abound in this last age, & to terrifie vs with the certine & assured approaching of the latter day, and destruction of the worlde by fire, as well as the longsome building of the Ark, the deeds, gesture, and apparant preaching of *Noah*, was a forewarning 120. yeares to the olde world, that for their vnlawful lusts, and other their horrible vices, they should be destroyed by water. Fourthlie, that the yeares or age of the latter day is not vnkown to Christ, nor euer vnsearcheable to his seruants, is certain by *Daniell*, to whome, although it is said, *Vade Daniel, quia clausi sunt signatique sermones hi: Go thy waie Daniel, for these vvordes are closed and sealed*: As to the Apostles, *Non est vestrum scire tempora: It is not for you to knowe the times*, for that their time was far from the latter day: yet, saith *Daniel* of the time of reuelation, *Signa libri ad tempus statutum, multi pertransibunt, & multiplex erit scientia, Seale the booke till the appointed time, manie shall passe to & fro, and knowledge shall be increased*: meaning, when as the due time

Mat. 24. 37.

1. Reg. 15. 29

Gen. 6. 3
1 pet. 3. 19

Dan. 12. 9

A. G. 1. 7

Dan 12. 4.

Dan. 11. 10

Mat. 8. 29

2. pet. 2. 4
Iude. 7

Apoc. 12. 12

2. Pet. 3. 8

time beginneth to approach, these dates shall be knowne, for knowledge shal then abound. And again he saith, *Impie agent impii, neque intelligent omnes impii, porro docti intelligent. The wicked shal doe wickedlie, and none of the wicked shall haue vnderstanding, but the wise shall vnderstand.* Fiftlie, this age or apparant yeares of the latter day, are neither vnsearcheable to Christs seruants, nor vnknowne to himselfe, seeing it is euident, that the Deuils haue a certaine foreknowledge thereof, in that they said to Christ, *Venisti hic, ante tempus torquere nos? Art thou come hither, to torment vs before the time?* meaning, that although they are continuallie referued in feare & dread, yet (as *Peter & Iude* testify) their chief torment is not vntil the latter day, which they knewe, was not to be at that time. Againe, it is said in the *Reuelation*, *Latamini coeli, &c. Vt autem terra & mari, quia descendit Diabolus ad vos, habens iram magnam, sciens quod modicum tempus habet.* Therefore, reioyce ye heauens, &c. and wote to the inhabitants of the earth, & of the sea, for the deuill is come down vnto you, which hath gret wrath, knowing that he hath but a short time. So then, seeing the Deuill hath great wrath in the latter daies, and doth know that his time is short, shal we say, that Christ shal be ignorant of that, which the Deuill doeth know. Sixt- lie, to what effect were the Prophecies of *Daniel*, and of the *Reuelation* giuen to the Church of God, and so manie dates of yeares; and circumstances of time, foreshewing the latter day, contained therintil, if God had appointed the same to be neuer knowne or vnderstood before that day come. Therefore, assuring our selues, that all these Prophecies of the latter day shal be known and manifested to Gods Church, before Christ come to judgment: let vs confer al these prophecies and prophetical figures thereof together, and wee shall finde them come so neere to one time, that verilie the matter is wonderfull. And first (beginning at the Symbole of the Sabbath) it is thought by the most learned, that the fixe daies of labor, weekly obserued, doth mean & bear the symbole of 6000. yeares, that mankind shall indure the trauels and cares of this world: and that is confirmed by *Peter*, who speking of the day of judgment, noteth, that *a thousand years shal be as one day in Gods sight: and a day as a thousand yeares*: And so

so consequentlie, the fixe dayes of worke, to represent fixe thousand yeares: after the which fixe thousand yeares of worldlie trauels and cares, then shall come our æternal Sabbath & rest, in the glorie of heauen, signified by the seuenth daies rest: For that truelie, there is no institution appointed by God to *Moses*, which (besides the ciuill commoditie) had not also a spirituall figure: And sure it is, that no figure appeareth more consonant with these fixe dayes of worke, and seuenth day of rest, than the present miseries of this worlde, and æternall Sabbath hereafter. Secondlie, & agreeable with the former, there is a sentence of the house of *Elias* referued in al ages, bearing these wordes: *The world shall stand six thousand yeares, and then it shall be consumed by fire*: two thousand yeares voide or without lawe, two thousand yeares vnder the lawe: and two thousand yeares shall bee the daies of the *Messias*: And for our offences, which shal be manie and gear, shall these yeares lacke which shall lacke. Thus farre saith *Elias*: Now, the term of these 6000. yeares doeth expire, about the 2000. year of Christ, which term, both by the said saying of *Elias*, and by Christs owne saying in *Mat.* appeareth to be shortned. And therefore, thirdlie, by *Daniel* we shal approach nerer that term: for he in his 12. cap. intreating both of the first resurrection (which is the resurrection fro the Antichristian errors) & of the second resurrection, which is the general resurrection from the dead: such an Angel, as afterwards appeareth to *Iohn* (*Reu. 10*) teaching him concerning the latter day, doth here appear to *Daniel*, swearing solemnly a term of propheticall daies, to euerie one of those questiōs, doubted of by the Prophet: of which, the greatest terme is expressed to be 1335. propheticall daies, which (by the 1. proposition) meaneth 1335. yeares, whose beginning are determined in these words, *And fro the time that the dayly sacrifice shal cease, & the abomination put to desolation (or made desolat) shal be 1290. daies: blessed is he that awaiteth & abideth to the 1335 day.* As if he wold say, fro that time that both the Jewish dayly Sacrifice shal vterlie cease, and the abominable rites of the Gentiles be abolished, to the cōpleating of the gret resurrection from the Antichristian errors, and vtter decay of his kingdome, shall

Met. 24. 29
Dan. 12

Apoc. 5. 6. 9

Dan. 12. 11.

be 1290 years, and then blessed that he be that abideth and remaineth constant in the small time, that shall be betwixt that and the latter day, which shall fall in the 1335 year, from the taking away of the said Iewish ceremonies, and Gentiles superstitions. But so it is, that these were neither actually taken away by Christs passion, neither in the destruction of *Ierusalem*, neither other waies els, till miraculously in the daies of *Iulian* the Apostate, Anno Christi 365. This Apostate hauing in despite of Christ, ordained the *Iewes* to build vp and repaire their Temple of *Ierusalem* on the one part, & on the other part, hauing sent his Legats to offer Sacrifice in the chiefe Ethnick Temple of the *Gentiles* in *Delphos*, and to consult with that Oracle of *Apollo* there, God sent his thunder from aboue, and earthquake from beneath, and thereby ouerwhelmed both those chiefe Temples about one time, so vtterlie, that to this day all the *Iewish* daylie Sacrifice of the one, & the abominable Ethnick superstitions of the other, haue ceased, and bene put to vtter confusion and desolation. But if (after the opinion of some learned men) this text doth mean in the original Hebrue, not the *Abomination* to be put in *Desolation*, but contrariely, a desolating and wasting *Abomination* to be set vp; together also, with the taking away of the former and foresaid daylie Sacrifice: In this case appearinglie, the same date is not the lesse established: for who was a more horrible & wasting *Abomination*, than was the foresaide *Iulian*, that blood-thirstie Apostate, together, with his detestable, idolatrous and magicall decrees, which publiklie he erected and set vp, to bring *Christianisme* to vtter desolation. So that howsoever this *Abomination* be expounded, either passiuely, to be made desolate; as the *Gentiles* chiefe abominable & idolatrous Oracle of *Apollo* at that time was made desolate, or actiuely, that the *Abomination* shuld make a wasting or desolation, & that that wasting *Abomination* shuld be then erected, as the abominable Tyrant and Apostate *Iulian* was promoted Emperour, and his cruell decrees of persecution at that time set out: Euen alwaies in that verie same 365. yeare, all the foresaid accidents occurred: for, in that one year both first the foundations of the *Iewish* Tép^{le} of

Carion,
Chron, lib, 3

of daylie Sacrifice: as secondlie (in the passiue sence) the said Temple of the Ethnickes *Abominations* in *Delphos*, were by thunder and earthquake both destroyed: as thirdlie (in the actiue sence) that abominable *Iulian*, and his decrees for desolating & deuouring Gods seruants, were then set vp. Therefore, from this yeare of Christ 365. wee are commaunded to reckon 1335. yeares, which fallies in An. 1700. And then (saith *Daniel* vers. 6) shall be the end of all wonders, euen the wonderful and great day of the Lord: But yet, as this Prophecie doth abridge the foresaid prophecie of *Elias*, so also Christs foresaid saying in *Matthew*, that came after this Prophecie, doth apparatly abridge somewhat of this time: for the which, now we proceed to the last Prophecie in the *Reuelat*. Fourthlie therefore, it is reasoned in the former proposition, that euerie thundering Angell of three, contained 49. yeares, and then comes the great day of the Lord: and by the 12. Proposition, the first thundring Angel, began in An. 1541. to which ad thrise 49. yeares, which is 147. yeares: and so by that account, the latter day will fall in An. Christi 1688. Wherefore, appearinglie betwixt this 1688. yeare, according to the *Reuelation*, and the 1700 yeare, according to *Daniel*, the said latter day should fall. And for further confirmation hereof, there is a number put in the end of the 14. chap. of the *Reuelation*, which appears to be a date of the latter day: for that chapter altogether speaketh of the Lordes great haruest, and latter judgement. There (saith *Iohn*) The blood came out of the Wine-presse vnto the Horse bridles, by the space of a thousand and sixe hundred stades or courses: as if appearinglie, he would meane metaphoricallie, as wine may be thought to flowe from the presse, or the blood of slaine men in a fiede, to ascend to the horse bridles: so, æternallie shall the torment of the wicked ascend, after that a thousand and sixe hundred yeares be accomplished: For, these *Stades* agree well to meane yeares, seeing a *stade* is that race or course, that one may be thought to run with one breath, before he begin to renewe his breath againe: as one yeare is that race or course, that the Sunne maketh in a circuit, before he begin to renewe his circuit againe. Nowe, counting

Mat, 24, 22

PROPOSITION. XV.

therefore, a thousande and sixe hundreth yeares, from the time that this was written, which was about the 97. yeare of Christ, as *Eusebius* in his Chronicle saith, or in the end of the reign of *Domitian*, as *Irenaeus* saith, which was in Anno Christi 99. The end of the count shall fall about the yeare of Christ 1697. or the yeare 1699. which is betwixt the saide terme 1688. and 1700. And so the difference of these daies is but small, and if the time of histories wer surely written and obserued, it may be thought, that the difference would bee either lesse, or vtterlie nothing at all.

15. PROPOSITION

Dan. 7. 25.
Dan. 12. 7
Ap. 11. 12
Apoc. 13.

The 42. moneths, a thousand two hundred and threescore propheticall daies, three greates daies and a halfe, and a time, times, and a halfe a time mentioned in Daniel, & in the Revelation, are all one date.

lib. de c.
mend. temp.

Apoc. 11. 7.

EVerie moneth among the Græcians, contained thirtie daies preciselie, as witnesseth *Iosephus Scaliger*, and so consequentlie, fourtie two monethes are æquall to a thousand two hundred & threescore daies. Also, three great daies and an halfe, are æqual to them for these reasons. First, by reckoning, because three daies and an halfe, after the propheticall manner (prooued in the first proposition) is three yeares and an halfe: and then counting (after the Græcian maner) twelue moneths in the yeare, and thirtie daies in euerie moneth, these three yeares and a halfe (called in the text, three daies and a halfe) will bee fourtie two monethes, or a thousand two hundred and threescore daies iust. Secondlie, they must be all one, for that in purpose they agree: for it is said, that the Antichristiā beast, at his rising, slew the two *Witnesses* of God (which hereafter are prooued to bee the two Testaments) & their dead carcases (or naked letter) lay three daies & an halfe, and then were they reuiued, and at that time of their reuiuing, come a gret decay on the Antichristian citie: So that both by this text, and other good reasons, it appeareth that these *Witnesses* of Gods truth, lay dead and silent, and

PROPOSITION. XV.

& their testimonie neither buried in our breasts, nor ingraued in our harts, during al the daies of the Antichrist. And so the time of their lying dead, and the time of the Antichristes raigne to be all one date. Now, the time that they lay dead, is called three daies and an halfe, and the time that the Antichrist raigned, and oppressed Gods Church, is called 42 moneths: wherefore, three great daies and an halfe, are all one with 42. moneths, or 1260. daies: It resteth then, to prooue a time, times, and half a time, to be likewise æquall to them, which must needes be for these reasons. First, because it is said, (Cap. 12. 6.) that the *Woman* (which hereafter is prooued to signifie the Church of Christ) fled into the wilderness, where she was nourished 1260. daies: And againe (verse. 14) it is saide, that shee fled away in the wilderness, where shee was nourished for a time, times, and half a time. So then, a time, times, and half a time, and 1260. daies must bee both one. Secondlie, this time, times, and half a time, or three times and an halfe, correspondent with the foresaid three greates daies and an halfe, are æquall to 1260. daies for this cause. A time taken simplie and without figure, meaneth a yeare, as in *Daniel*, *Nebucadnetzars* seuen times that he remained a beaste, are taken for seuen yeares: Then three times and an halfe, are three yeares and an half, which being counted, wil make 42. moneths or 1260 daies: And so finallie, for conclusion, seeing the raigne of the Antichrist, his blaspheming of God, and oppression of Gods Sainctes, the treading of spirituall *Ierusalem* vnder feet, the prophecyng of Gods witnesse vnto the true and visibie Church in humble maner, and their lying deade and silent, vnto the outwarde visibie pretended Church. And the flying of the Spouse and Church of Christ to the wilderness, and becomming inuisibie, by matters concurrent and adjunct, such as apparantlie must at one time begin together, continue together, and end together. Therefore, most necessarilie the dates that the text attributeth to their continuance, to wit, 42. moneths, 1260. propheticall daies, three great daies and an halfe, and a time, times, and half a time, must be all one date.

Apoc. 11. 2
Apoc. 13. 5

Dan. 4. 13
20. 19

16 PROPOSITION.

The 42. moneths, 1260 propheticall daies, three great daies and a halfe: And a time, times and halfe a time, signifieth euerie one of them, 1260 Iuliane yeares.

SEing these dates are prooued by the former proposition, to be equall, therefore necessarilie what one is, al is, then we com to these 1260 daies, which we say, must needs be either vnderstood so manie natural dayes, or els so manie propheticall daies, which are prooued to bee yeares in the first proposition: But natural or common dayes they can not be, for these causes. First, when the prophetes in number, or great dates mean of natural dayes, they vse to adjoin the definition thereof, by morning and euening, defined in *Gene.* chap. 1. as *Daniel* doeth chap. 8. vers. 14. and 26. But that is not done here, this being a prophecie: and therefore, these are not naturall and common daies, but consequentlie, are propheticall daies. Secondlie, it is not apparent, that so manie Prophets would haue written so much: for onlie a raigne of 1260 of common daies, which is but three yeare and a halfe, seeing manie cruell tyrantes and hereticall Empetours, that did raigne longer ouer Gods Church, were not prophecied of in particular, as *Nero*, *Domitian*, and others. Thirdlie, if these were naturall and common daies, then shoulde the Antichrist raigne, but 1260. common daies, which is three yeare and an halfe: but contrarilie, it is certaine, by the *Revelation* cap. 20. 4. 5. that the Antichristian beast had authoritie, and did raigne at the least a thousand yeares, martyring the sainctes of God, and persecuting them that reuerenced not him and his *marke*, &c. but spirituallie raigned, and liued as true Christians these thousand yeares, and that the rest of the people should lie dead and drunken in his errors, vntill the end of these thousand yeares: and should not, while then, begin to rise in the first resurrection, which is, to rise from their errors. So then consequently, these daies (which exceed 1000. yeares) cannot be 1260. of common daies, but 1260. propheticall daies, which are prooued by the first proposition to be 1260. yeares: & so apparantlie, the Antichrist raig-

ning

ning mightily 1000. yeares: the renant, 260. yeares are attributed to the falling & decreasing of his kingdom, making thereby his whole raigne 1260 yeares, to the which, seeing by the former proposition, three great daies and an halfe, or three times and an halfe is equall, it must needs bee, that euerie great day, or euerie time, must not simplie signifie a common year, as *Nebucadnezars* times did, but must signifie a propheticall time, or yeare, prooued by the first proposition to be a year of years, or 360. yeares precisely. For confirmation, whereof, it is to be vnderstood, that the first makers of times, to wit the *Chaldeans*, *Gracians* and *Astrologes* in their directions do agree with this description of time: for they deuide the *Equinoctial* into 360. degrees, and attribute a yeare for euerie degree of their directions, whereby the whole time of the great revolution or direction of the whole *Equinoctial*, wil bee 360 yeares: & consequetlie, three of these great times & a halfe, or three times & a halfe, revolving of the whole *Equinoctial*, will containe 1260. yeares. And so *Daniel*, writing in the Chaldee tongue to the *Chaldeans*, and *S. Iohn* also writing in the greek tongue to the *Gracians*, observed their manner of counting times, as being a vulgar compt to them. But now, although it is prooued, these dates to be 1260. yeares: yet, forasmuch as 1260. of *Gracian* yeares, are but 1242. *Iulian* yeares, and 8. moneths, or there about: and 1260. *Iulian* yeares, are 1277. & an half of *Gracian* yeares, making thereby, neer 18. yeares of difference. It rests therefore, to prooue what kind of yeares these be. These (we say) are common *Iulian* yeares, for two causes: First, although the *Gracian* common year contained but 12. moneths, & 30. daies in every moneth, yet do they adjoin certain intercalary daies, which doth make every year overhed to contain 12. moneths, five daies & a quarter, which is 365. daies & a quarter; & so consequetly, are overhed equal with our common *Iulian* year. Secondly, among the *Hebrue* Prophets, where a day is taken for a year, although the common year contain but 12. moneths, yet almost euerie third yeare, they adjoined an intercalary moneth, by doubling the moneth *Adar*, which made their *Hebrew* yeares overhed equall also with our *Iulian* yeares, as testifieth *Ios. Scal. de emend. temporum*.

Hitherto are the difficulties of dates resolved: now followeth the resolution of the principal termes and matter.

17. PROPOSITION.

The description of the throne of God in the fourth chapter, is not the description of the maiestie of God in heauen, but of his true religion, wherein he is authorised and sits in the throne among his holy elect on earth.

BECAUSE it is said in the text, that this throne is set in heauen: therefore, some thinks this to be a vision of Gods glorie in heauen, but that can no waies be for these reasons. First, because heauen, for the most part prophetically, is taken for Gods heauenly Eleſt or true Church vpon earth. Secondly, because it were superfluous curiositie for vs to know any farther of Gods heauenly estate, and glorie of his maiestie, than the simple points of our salvation. Thirdly, because the Scripture testifies, that no pen can describe, nor wit comprehend, the glory of Gods maiestie in heauen. Fourthly, because the foure *Beasts* and 24. *Elders*, who here are coherent members of his throne, confesseth them selues to *raigne vpon earth, and that Christ hath redeemed the with his blood. Fifthly, because it is said, that among them, even among these four *beasts*, arose a * famine and dearth of Barley and Wheat. Therefore, this throne can not be Gods throne in heauen, but must needs be his throne vpon earth among his heauenly elect here: and consequently, are either his Church or true religion: but his Church is not properlie his throne and seate, but rather are these ouer whome hee sits. Therefore, this throne must needs be his trueth and true religion, wherein he sitteth, abideth, & making his residence, therein is authorised and inthronized here vpon earth, among his heauenly elect servants.

18 PROPOSITION.

The 24. Elders, are the 24. books of the old Testament, and (metonymicall) all the true professors thereof.

THESE 24. elders, being proued by the former proposition to be vpon earth, because that the glory of the whol throne (whereof they are one coherent part) is vpon earth,

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we say now farther, that they do represent the 24 bookes of the old testament for these reasons. First, *ab officio*, because these ancients are saide in the * text, to glorifie God day and night, and what thing in earth is God more glorified by, than by his scriptures & holy writings? whereof these be the first. Secondly, because in name they do agree, for these 24. are called the auncients, so are these 24. books called the old Testament. Thirdly in number they do agree, for these auncients are 24. so there be 24. authentik books of the old Testament nominate by *Ierome*, in *Prologo galeato*. Fifthly, and finallie, what soever is spoken in the *Reuelation*, in name and behalf of any of the 24 *Elders*: The same shal ye find specially written in one of these 24. books of the old Testament, as particularly shall be noted in their dewe place of our principall discourse. As to the second part of this proposition, that vnder the name of these 24. books, both the true writers and true professors thereof be *metonymicall* included, it is certaine, otherwaies they could not say, that Christ hath redeemed them, and that they raigne vpon earth.

19 PROPOSITION.

The foure beasts are the foure Euangelles with all the true writers and professors thereof.

THAT these four beasts are on earth, is also proued by the 17. proposition, in respect the glorie of the whol throne (whereof they are one coherent part) is vpon earth. Wee say now farther, that they do represent the four Euangelles for these reasons. First *ab officio*, for that these foure beasts doeth here decore the throne, and neuer * ceased from praying God day and night. And what thing on earth doth more adorne Gods true throne and Christian religion, then doeth these foure Euangelles and their true professors, who neuer cease from praising God continually? Secondly, they agree in number, for there be foure beasts; so are there foure Euangelles. Thirdly, in their particular and distinct titles or faces, they agree, hauing consideration of the custome of the auncients, that vsed for to intitle the books

bookes according to the beginning thereof, as in Hebrue, *Genesis* is called *Bereſchith*, becauſe it beginneth *Bereſchith bara Elohim, &c.* and ſuch like other bookes: as wee alſo entitle our booke of lawes, *Regiam Maieſtatem*, becauſe it beginneth ſo. Then in compariſon, the faces of theſe *Beaſts*, are compared to the titles or beginnings of theſe bookes: becauſe, as men or beaſts are readieſt knowne and diſtinguiſhed by their faces: ſo are bookes by their titles, and beginnings. And to come in particular, like as in the *Reuelation*, the *Beaſts*, and in *Ezechiel*, their faces were, one like a *man*, another like a *Lion*, the third like a *Bullocke*, the fourth like an *Eagle*. So, of theſe foure Evangelists, *Matthew* begins his firſt face or leaf, at the Genealogie of Chriſt, as he is a man: and *Marke* begins his firſt face or leaf at the voice, crying (like a roring *Lion*) in the wilderneſſe, *Prepare the way of the Lord, &c.* And *Luke* beginneth his firſt face or leaf, at *Zacharias* offering incenſe (as it were a *Bullocke*) at the altar. And *Iohn* begins his firſt face, or leaf, at the high and diuine eſſence of Chriſts Godhead, flying ſo high in his ſtile, that he is compared to an *Eagle*. Fourthlie, in their order of prioritie, according as they firſt wrote, they agree with *Ezechiels* order, where the firſt was a Mans face, that is *Matthew*, who firſt of all wrote, and that in Hebrue. The ſecond was a Lions face, and that is *Marke*, who was the ſecond that wrote, and that in greek. The third in *Ezechiel*, is a Bullockes face, and that was *Luke*, who was the third that wrote, and that in Greeke. The fourth was the *Eagles* face, who is *Iohn*, that wrote the fourth Euangell, and that in Greeke. And ſo the order of their firſt editions, agrees preciſelie with *Ezechiel* his order. Fiftlie, their order of tranſlation or edition in Greeke, doeth agree with the order that here Saint *Iohn* (who wrote both in Greeke, and to the Greeke Churches) ſetteth them into: to wit, The *Lion*, *Marke* wrote firſt of all in Greeke. The *Bullocke*, *Luke* wrote ſecond in greek: Than was the *mans* face, that is, *Matthewes* Euangel, tranſlated in greek, who now is the third, & before was the firſt: Afterwards, laſt of all, the *Eagle*, *Iohn* (as before) wrote the fourth Euangel. And ſo correſpondentlie, as *Ezechiel*, the hebrue Prophet, writing to the Hebrews, preferreth

Mat.

Matthewes hebrue Euangell, for that it was firſt written. So Saint *Iohn*, a Græcian Prophete, writing to the Græcians, ſpake of *Matthewes* greek Euangel, and ſetteth it in the third order, for that it came after both *Markes* and *Lukes*. Sixtlie, the preciſe time of their firſt writing, and occaſion why they did write theſe foure Euangelles, agree with the hiſtory and time of the foure firſt Scales, where their firſt coming is mentioned. For firſt, when the word of God paſſed out on the white horſe in the firſt ſcale, betwixt the yeare of Chriſt 29. and 36. then (ſaith the text) one of the four beaſts ſaid, *come and ſee, &c.* that is, *Matthew* the Apoſtle, who came that time, and wrote his firſt Euangel in hebrue, exhibiting the ſame to be ſeen of the *Iewes* expreſſly, for conuerting the; that Gods word of his new couenant might victoriouſlie go out among them, to conquer & ouercome (as ſaith the text) Then, in the ſecond ſcale, when S. *Stenen* and S. *Iames* were martyred, and greates perſecution roſe againſt the Church of God, viz. betwixt the 36. and 43. year of Chriſt, then (ſaith the text) the ſecond Beſt ſaith, *Come and ſee*: that is, the ſecond Euangel was at that time ſet forth by *Mark*, to be ſeen & read, in comfort of the afflicted Church. Afterward, in the third ſcale, when hunger and dearth aroſe, betwixt the 43. and 50. year of Chriſt, the third Beſt ſaith, *Come and ſee*, and this is *Luke*, whoſe Euangell came to light at that time, and was ſet forth to be ſeen, and alſo writeth of the ſame dearth, in his booke of the Acts of the Apoſtles. Laſtly, in the fourth A.C. 11. 38 ſcale, when deadlie hereſies aroſe againſt the Diuinitie of Chriſt, betwixt the 50. and 57. yeare of Chriſt. Then (ſaith the text) came the fourth Beſt: and ſo indeed at that time did *Iohn* write the fourth Euangell, beginning at the deſcription of Chriſts Diuinitie, expreſſie againſt the ſaid Heretiks. Seuently, theſe foure Beſts wings, eies, and all their other tokens and circumſtances, contained both in *Ezechiels* Prophecie, and here in the *Reuelation*, doeth ſo properlie agree with the foure Evangelists, that they cannot be ſo conuenientlie attributed to anie other, as ſhal be ſhewed at length in the principall Treatiſe. Eightlie, it appeareth by *Hierome* and others learned, that theſe indices and tokens, ſo aptlie agree-

agreeing to these foure Euangelists, and to their *faces*, have confirmed the ancient Fathers of the Church, both to receive these foure Euangelles true and certaine, as also to repell manie false Euangelles, written in the name of *Thomas, Mattheias, Bartholomeus*, and other Apostles. Also the Evangels of *Basilides, Apelles*, and *Nicodemus*. For *Luke* testifieth, that manie pretended to write Euangelles. Then certainlie, seeing there could not, nor cannot redounde to the Church of God so greate a commoditie, by interpreting these foure *Beastes* anie other waies, we haue great occasion, by all these aforesaid reasons, to repose vs also vpon this interpretation. As to the seconde part of this proposition, that vnder the name of these foure *Beastes* or four Euangels, both the writers and the professors thereof are *metonymicè* included: it is certaine, otherwise (as in the discourse of the former proposition is declared) they could not say, that Christ hath redeemed them, or yet that there arose* famine among them, for neither can that redemption, nor such famine properly conue to any but to men.

20 PROPOSITION.

Gods Temple, although in heauen, is also taken for his holy Church among his heauenly Elect vpon earth, and metonymicè for the whole contents thereof.

IN figuratiue speakings, heauen is taken for Gods holie Elect vpon earth, whome hee hath preordained to inherite heauen, as is already shewed by the 17. proposition, where, by the throne of God in heauen, is meant his trueth and true religion in earth among his heauenly Elect here: So in this place also we say, that Gods *Temple* in heauen, is more properlie his Church among his heauenly Elect vpon earth, than among the glorified bodies in heauen: for that glorified number, called the *new Ierusalem*, as said properly, to haue no distinct *Temple* among them, for *Iohn* saith thereof, *Et templum non vidi in ea, &c. I saw no temple therein, &c.* So, no *Temple* being there, this *Temple* properlie must be among Gods heauenly Elect vpon earth, and consequently his holie and true Church. As to the second part of this proposition, it agreeth

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verie well with Christs speaking, saying of the material Temple, *Qui iurat in altari, iurat in eo & in omnibus qui super illud sunt, & quicumque iurauerit in templo, iurat in illo et in eo qui habitant in ipso: Whosoever sweareth by the altar, sweareth by it and by all things vpon it, and whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth in it.* Euen so likewise, vnder the name of this spiritual Temple, is not onely meant Gods true Church among his heauenly Elect vpon earth, but also is meant *metonymicè* the whole contents thereof, to wit, Gods truth and true religion; yea, (although vnproperlie) euen the verie Majestie of God himselfe, because he dwelleth in his Church, and they in him: for prooffe whereof, though *Iohn* saith first, *I saw no temple therein*, because ther is no distinct Church properlie, where all is the Church, yet doeth subjoyne immediatlie, *Dominus enim Deus omnipotens templum eorum est & Agnus: For the Lord God almightie, and the Lambe are the temple of it: calling the Deitie to be their Church that are glorified, or rather to them in stead of a Church; although more properlie the Deitie is the thing contemplate, not the Temple it selfe.* From this Temple in this sense, that is from the majesty of God, as said to go out the last Angels of Gods great haruest and latter judgment, to gather in his Elect, & to destroy the wicked. And so the Temple of God in heauen, is properlie taken for his heauenly elect Church vpon earth, and for their true doctrine, profession, and religion: yea, and (although improperlie) euen for the Deitie it selfe. Hereupon followeth this corollar, agreeable with al the former senses: that when this Temple is said to be open, then it meaneth Gods true Church to be visible, his trueth and true religion preached and opened vp; and finally, the Majestie of God to be knowne, & reuealed by that preaching of his trueth. And when againe, that Temple is closed or filled with fume, it signifieth Gods true Church to lurke, and become inuisible, his trueth, and true religion, and knowledge of the Deitie and diuine Majestie to bee obscured, darkened, and closed vp. As in confirmation hereof, it is saide, * That the Temple of the Tabernacle of the Testimonie was open in heauen, and the seuen Angelles of the last plagues come out of the Temple,

Matth. 23
20. 21.

Ap. 14. 15. 17.

Apo. 15. 5. 8

Luk. 1. 1

Apoc. 5. 9.
Apoc. 6. 6

Apo. 21. 22.

PROPOSITION. XXI.

Temple, and afterwarde no man was able to enter into the Temple againe till these seuen plagues were fulfilled: which agreeth preciselie with the euent after all the former senses, to wit, that the true Christian Churches, professors of Christ his true testimonie, wer visible and patent, their true doctriu and Christian religion opened vp, and the majestie of God thereby made known, and manifested in the daies of the Apostles: and afterwards, vpon neglecting their testimonie, & vpon the contempt of the manifestation and opening vp thereof, there proceeded all the whole plagues of the seuen last ages, during the which, the fume of Gods wrath was so great, that by the Antichrist he made his true Church lurke and become invisible, and his truth and true religion, and knowledge of the diuinitie to be obscured and darkened: so that none might visible enter or haue access to the knowledge therof, til by the seuenth and last plague, that the Antichrists kingdome began to fall, and then after 1260. yeares darknesse, was that true Temple of God opened and made manifest, as is plainlie saide in the *seuenth Trumpet or age. So then, this Temple, the opening closing, and opening againe thereof, agrees so well with the Ecclesiasticall historie in all points after the former senses, that we must conclude, by this Temple of God in heauen, to bee meant his holie Church among his heauenly elect vpon earth, with the whol contents and pertinents thereof, to wit, his trueth, true religion, and (after a maner) the verie Deitie it selfe.

Apoc. 11. 19

21 PROPOSITION.

The two witnesses mentioned (Reue. 11) are the two Testaments, and (metonymicē) the whole true professors thereof.

THis is prooued by their number, name, and office, and by the whole circumstances of the text. First, by their number, they are two witnesses: so are they two Testaments. Secondlie, by their name they are called *Witnesses*: so in that language of Latine, wherein they haue bene vsed most, these 1200. yeares & more, they are called *Testamenta* frō the word *Testis*, which is to say a *Witness*, as being witness of Gods wil:

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PROPOSITION. XXII.

all other doubtfull testimonies of men being refused, as testifieth Christ, saying, * *I receiue not the testimonie of men, &c.* But afterwarde hee saith, *Search the Scriptures, for they are they which testify of me.* Thirdlie, concerning their offices (as Oliues) they annoint vs Kings and Priestes to God: And (as Lanterns) they illuminate vs with knowledge of the true way of saluation. So that who (as the text saith) that would peruert them, God shall consume him with the eternall fire of hell; therefore, it is said, *Omnis sermo Dei ignitus, & cyprius est spiritibus in se, ne addas quidquam verbis illius: Euerie worde of God is fire, and he is a shield to those that trust in him, put nothing vnto his wordes.* Lastlie, the whole circumstances of the text (which here for breuitie are omitted, and amplified in the principall Treatise) doe so harmonically agree with these two Testaments, that necessarilie, they bee the two *Witnesses* here made mention of. As concerning the witnessing of men, because it is said, *Omnis homo mendax: Euerie man is a liar:* And againe, *Non ab homine testimonium accipio: I receiue not the record of man:* Therefore, no men are simple to be accepted in place of these *Witnesses*. Yet notwithstanding, so farre as men doe professe these Testaments, and doe purely preach the simple doctrine thereof, in that case these men, are *metonymicē* included vnder these Testaments, for that their worde is not their owne worde, but the worde of these two Testaments.

Ioh. 5. 34, 39

pro. 30. 5

psal. 116. 11
Rom. 3. 4.
Ioh. 5. 34

22 PROPOSITION.

The Woman clad with the Sunne (chap. 12.) is the true Church of God.

THis is prooued; first, by the Song of Salomon, where Salomon, bearing the figure of Christe, who descended of him: his beloued Woman and Spouse, throughout al that Canticle beareth the figure of Christes Church: Secondlie, spirituall *Hierusalem*, which is Christes Church by diuerse Scriptures, is also called Christes Spouse in the *Revelation*. Thirdlie, bodilie marriage, is by Sanct *Paul* called a *Synbol* and a *Sacrament* of the vnion of Christ and his Church: whereby his husband representeth Christ, and the Woman

Apo. 21.
Ephes. 5. 23

and

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espoused representeth the Church. Fourthlie, in the whole Scriptures, idolatrie being called spiritual whordome, necessarily the true worshipping of God is represented by perfect Spousage, and the true Church that worshippeth him, is his Spouse, and so the Church of God is figured by a Woman. Last of all, the whole tokens of this Woman, contained in the text so viuelie and perfectlie agree with Christes Church (as is declared in the principall treatise) that necessarilie wee must conclude, this Woman to meane the true Church of God.

23 PROPOSITION.

The Whoore, who in the Reuelation is stiled spirituall Babylon, is not reallie Babylon, but the verie present Citie of Rome.

IN the former proposition was described the holie Spouse of Christ, here is to bee described the filthie Whoore of Sathan, there that Ladie, who is adorned with the Sunne, Starres, and heauenlie vertues: here that Adultresse, who glories in golde, siluer, precious stones, and worldlie pleasures: there shee, who is persecuted by the Dragon, here she vnto whome the Dragon doeth giue authoritie: There she, who is chased into the wildernes, and hath no lodge to hide her in; here she who impireth aboue all people, and is the Metropolitane citie of the world. And finallie, seeing in all things this Whoore, or whoorish Babylon, is contrarious to Christes holie Spouse, lette vs, and all Christians trie her out, as our detestable and deadlie enemy, and see what Babylon she is. We say then, that this Babylon, is not that reall Babylon of Chaldee, but Rome, for these reasons. First, for that this Babylon is called **mysterium Babylon*, that is to say, mysticall or figuratiue Babylon: Therefore, it is not Babylon it self in Chaldee. Secondlie, that olde Babylon in Chaldee was destroyed long before S^{an}ct Iohn wrote this, as was prophecied by Esay, by Ieremie, and by Dauid, and neuer rose to authoritie: But this Babylon, euen when S^{an}ct Iohn wrote, reigned ouer the *Kings of the earth: Therefore, it is not olde Babylon, but meaneth Rome, which at that time, and a thousand and foure hun-

Apoc. 14.
16, 17, 18
Cap. 17.

Apoc. 17:5

Esa. 13:17
Jer 51:11
psal 136
Apoc. 17:8

hundred yeares after that, had Empire ouer the whole earth. Thirdlie, this mysticall Babylon, is said by the text, to be set vpon seuen hilles, and therefore it is Rome, which is called *Septicollis*, as Virgil testifieth, saying,

Septemque una sibi muro circumdedit arces:
Within the wualles of that citie, contained ar seuen hilles hie.

Virgil. lib. 6.
Geor. & lib. 6.
Aeneid.

And Propertius saith,
Septem urbs alta iugis, toti qua praesidet orbi,
On hilles seuen that citie stands, that hath empire aboue al lands.

Againe, S^{an}ct Ierome libro *Epistolarum*, in diuerse places approoueth the same: and Eutropius in his Historie, and Publius Vistor de *descriptione urbis Rome*, and diuerse other doe name these seuen hilles, this way, as *Palatinus*, *Caelius*, *Ianiculus* (otherwise called *Capitolinus*), *Auentinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. Fourthlie, because the manner of Families, Kinges, and Kingdomes, is to entitle themselves by the name of the first Conquerours, or most notable personnes, as the whole *Romane* Emperours were called *Casares*, according to the name of the first Emperour *Iulius Caesar*. So Rome hauing obtayned the Monarchie ouer the whole kingdomes of the earth, whereof the *Babylonians* were the first Conquerours, therefore, iustlie is called Babylon, as succeeding in her place. Fiftlie, per Iona, *stus à simili*, for that in idolatrie, pride, couetousnesse, and exceeding crueltie against the S^{an}ctes of God, Rome was nothing inferiour to Babylon. Sixtlie, because by vse and custome of ancient and learned Writers, Rome is verie often called Babylon, as by Ierome, lib. *Epistolar*. Also by Textullian in his booke against the *Iewes*, and lib. 3. against *Marcion*. And for final confirmation hereof, al they that would prooue S. Peter to haue remained at Rome, say, that by Babylon in the end of the first Epistle of Peter, is meant Rome, from whence he then wrote, as Ierome saith, in his Prologue vpon Marke, in these wordes, *Ecce Petrus in Epistola prima sub nomine Babylonis, figuratiter Romanam significans: And Peter in his first Epistle, under the name of Babylon, figuratiue signifying Rome.*

And so for assured certiey, this whorish & mysticall Babylon.

parte 2, tra.
1, Epist. 50 &
part. 3, tra.
8, Epist. 30

part 2 tra.
6, Epist. 80.
part. 2, tra.
5, Epist. 9
part. 2, tra.
8, Epist. 30

is verilie *Rome*. But some seeking sophistical subterfuges will say, that this *Babylon* meaneth olde *Rome*, and not this present Citie of *Rome*, that now is, as though both were not one, euen builded both within one wall, and vpon these selfe same seuen mountaines: and finallie, one selfe same towne, both in name, seate, and gouernement, and in all thinges else, onelie that where one house was ruined, destroyed, or burned by the *Gothes*, and other enemies; another within the same walles is builded vp againe. Of these then it is to be demaunded, if olde *Rome* hath bene so destroyed, that it is not to be founde, or that neuer inhabitant hath dwelt in it since that time, neither euer so much as a candle hath shined therein hitherto, as is prophecied of *Babylon* in the *Reuelation*, chap. 18, But the contrarie beeing true: Therefore, it is not onlie this olde *Rome*: but all whollilie *Rome* that is called *Babylon*, and as yet, resteth to be that way for euer destroyed.

24 PROPOSITION.

The great ten-horned beast, is the whole bodie of the Latine Empire, whereof the Antichrist is a part.

FOR prooffe hereof, the moſte notable tokens assigned by the text to this Beast, doeth onelie agree to the *Latine* or *Romane* Empire: For firſte (ſaith the Text) the Woman, that ſate vpon this Beast, is the great Citie, that ſitteth ouer the Kinges of the earth: So the chiefe ſeate and citie of the *Latine* or *Romane* Empire, is that great citie *Rome*, that had Empire ouer all the kingdomes of the earth. ſecondly, ſaith *Daniel*, there ſhal foure cheif kingdomes ariſe vpon earth, vnder the ſigne of foure beaſtes: Whereof (by plaine interpretation hee ſaith) the fourth beaſt that had theſe ten horns, is the fourth kingdom of the earth: And ſo it is, that the firſte grea- kingdome or Monarchie being of the *Babylonians*: The ſecond, of the *Medes* and *Persians*: The third, of the *Grecians*. The fourth and laſte, is certainlie the Monarchie of the *Latines* or *Romans*: and therefore, that fourth beaſte which

Apoc. 17. 18

Dan. 7. 17.

Dan. 7. 23

which both there in *Daniel*, & here in *Iohns Reuelation*, hath ten hornes, muſt neceſſarilie be the *Romane* or *Latine* Empire. Thirdlie, this *Beaſt*, whereon the ſaid whooriſh woman or *Babylonical* citie ſitteth, hath ſeuen heads, which the text interpreteth to be ſeue mountaines: Euen ſo *Rome*, the chiefe city or *Metropolitane* ſeat of the *Latine* Empire, is ſet vpon ſeuen hilles, nominated and proued in the third reaſon of the former propoſition. Fourthlie, there be here ſeuen kinges (ſaith the text) that is, ſeuen ſorts of royal gouernmets: for a King is oft taken for a whole race of Gouernors of one ſort, as in *Daniel* cap. 7. So had *Rome* ſeuen royal gouernments, to wit, Kinges, Conſulles, Dictators, Trium- uires, Tribuns, Emperours, and Popes: Of which (ſaith the text) ſiue ar fallen, one is, and another is not yet come: Euen ſo was it indeede, that before S. *Iohns* daies, thoſe ſiue gouernments, viz. the Kinges, Conſulles, Dictators, Trium- uires, and Tribuns wer paſt, and in his daies raigned the Emperours, and the Popes were not come to the gouernement while after his daies. Fifthlie, (ſaith the text) this *Beaſte* that Sainct *Iohn* did ſee, was, and is not, and ſhall riſe of lowe eſtate, and ſhall goe into decay: Was (ſaith hee) becauſe the *Romane* Empire, and gouernment of Emperours, was before that time, that hee wrote: Is not (ſaith hee) becauſe the time wherein hee wrote, the Emperour *Domitian* was dead, and the Empire waked, for the nexte Emperour *Nerva Cocceius* was not yet choſen, as appeareth by *Irenaus*, who ſaith, that Sainct *Iohn* ſawe theſe viſions, in the end of the raigne of *Domitian*. Then (ſaith hee) Hee ſhall riſe of lowe eſtate: Euen ſo aroſe there a newe Emperour, not of the noble ancient blood of Romanes, but of baſe eſtate, to wit, the ſaide *Nerva Cocceius*, who was the firſt ſtraunger, or Barbarian Emperour: This (ſaith hee) ſhall goe into decay: that is, ſhall goe ſhortlie into decaie: for otherwiſe ſimplie, all fleſhe muſt goe at ſome time into decay: And ſo was it indeed, that this *Nerva* goeth ſhortlie into decaie: For hee liued Emperour but one yeare, three monethes, and nine daies, and then he died. Again, the *Beaſte* (ſaith that ſame text) Was, and is not, and yet is, that is to ſay, there were Emperours before Sainct *Iohn* wrote, none when he wrote, and yet

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yet when he wrote the Empire stood, and the government by Emperours was vnabolished: for, incontinent vpstart *Nerva*, and manie moe Emperours after him: so that the Empire might be said at that time, in a manner not to bee, and in a maner to be. Sixtlic (saith the text) the Beaste that was, and is not, is euen the eight, and is one of the seuen: and that meaneth, that that royal government of the Empire by Emperours, which was immediatelie before *S. Iohn* wrote, and vaked when hee wrote, by the decess of *Domitian*, that same government shalbe the eight government, & was also one of the said seuen gouernmentes: and euen so was it, that after the Romane Emperours (who was the sixt gouernment) were abolished, by the *Hunnes*, *Gothes*, and *Vandalles*, and thereafter, *Rome* seuenthly gouerned be the Popes, then eightlie, start vp by *Charlemaign* a newe race againe of Emperours, intituled of *Germanes* and *Romanes*. So that euidentlie the Emperours wer the eight estate that gouerned *Rome*, and were also one of the former seuen, euen the sixt gouernment thereof, as is alreadie said. Seuenthlie (saith the text) one of these seuen heads receiued a deadlie wound, and that deadlie wound was healed: So the chief of the seuen governments of the Romane Empire, to wit the Estate of Emperours was cut off and abolished by the *Hunnes*, *Gothes*, and *Vandalles*, and vaked from the daies of *Augustulus*, Anno Christi 475. vntil that *Charlemaign* came, in Anno 806. At which time, the estate of Emperours was of new repaired, & whollie made vp again. Eightlie, this beast hath ten crowned hornes, that is, ten kinges (saith the text) which when *Sainct Iohn* wrote, had not receiued their kingdoms, but should receiue their kingdome at an houre after the beaste, and then (saith he) shal they giue their power againe to the Beast, and all at once shall make warre with the *Lambe*: but at length (saith he) these shal hate and destroy that harlot beast: Euen so came it to passe of the Romane Empire, that long after *S. Iohns* daies, when that old Empire began to fal, the estate of Emperours to be abolished, (as is said) immediately thereafter sprang thereof ten Christian Kinges, who againe gaue their power, alsistance and fortification, to the next Gouer-

uernours of the new *Latine* Empire, which was to the Pope, authorising him, as their supream head, with whome they concurred, fighting against Christ, as hereafter shall be shewed: But at length shal these ten Christian Kinges, destroy that spiritual harlot and idolatrous Empire, as (praised be God) *England* and *Scotland*, with some others haue alreadie begun. Ninthlie, that beast is the *Latine* Empire, and the chiefe seate thereof is *Rome*: because in the text, both the plain name of the *Latine* Empire is figuratiuely exprest, and the figuratiue name of *Rome* is plainlie exprest. As to the first, howe the plaine name of the *Latine* Empire, which is *latinoſ*, is figuratiuelie exprest, read the 29. proposition following. As to the second, how the name of *Babylon* (which is plainly said to be the figuratiue name, that was written in the Womans forehead that sate on the beast) is the perfect, certaine and accustomed figuratiue name of that citie *Rome*, that sitteth ouer the *Latine* Empire, is most euident by the former proposition. Finallie, all the rest of the smaller circumstances of this ten-horned beast, contained in the text, doe so properly and fitlie agree with the *Latine* Empire (as in the principall treatise shall be found at length) that we must necessarilie conclude, that selfe same Beast to meane and signifie the whole *Romane* Empire.

Resteth then the second part of this Proposition, to proue the Antichrists Kingdome to be a part of the greates *Romane* or *Latine* Empire. Seeing then it is proued, that this whole ten-horned beast signifieth the whole *Romane* Empire. Necessarilie, it that one part of this beast signifieth, must also be a part of the *Romane* Empire: But one part of this beast signifieth the Antichrist: Therefore, the Antichrist must needes be a part or member of the whole *Romane* Empire. That one parte of this beast, to wit, the litle blasphemous horne thereof in *Daniel*, and the blasphemous mouth therof in the *Reuelation*, doeth signifie the Antichrist: it is certaine by the tokens set downe in the text, wherein it is said, that that blasphemous mouth and horne, should speake proud blasphemie against God, and against his Sanctes; and against them that bee in heauen: And should chaunge times, and lawes, and should make warre against Gods

Apoc. 17. 9

Apo. 13. 5 &
Dan. 7. 25

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Gods Sanctes, and ouercome them, and subdue them vnder his tyrannie, for the space of 1260 propheticall daies, prooued to be yeares in the 1. and 16. proposition. So this muste necessarily be the Antichrist, that hath so wicked and so long a raigne: And consequentlie, the Antichrist must rise of the *Romane* Empire, and be a member thereof. Secondlie, his raigne must bee of that *Romane* Empire, for that he must sit in spiritual *Babylon*, which by the former proposition, is pro- ued to be *Rome*. And so *Rome* should become the den of all diuelishnesse and Antichristian errors; as in the principall Treatise vpon the 17. and 19. cap. shal be shewed.

25 PROPOSITION.

The two horned Beast, is the Antichrist and his kingdome, it alone.

3, The, 2 **P** *Aule* describing the *Antichrist & his kingdome, among certaine speciall notes to knowe him by, giues manie of these same tokens of this two horned beast: to wit: here in *John*, this Beast hath two hornes like the *Lambe*: that is, double power, spirituall and temporal: so there in *Paul*, he sheweth himselfe to be like God, and hath tēporall power, whereby he is aduersarie to Gods seruants: and spirituall power to work wonders, albeit lying wonders. Secondly (saith *John*) he shall speak like the *Dragon*: so saith *Paule*, hee shall come by the working of *Sathan*, &c. Thirdlie, (saith *John*,) hee wrought great wonders and signs, and deceiueth men thereby: So in *Paule*, he came with power, and signes, and lying wonders, and in all deceauablenesse of vnrighteousnesse. Whereby (doubtlesse) that man of sinne, and sonne of perdition, euen the verie Antichriste, whome *Paule* there described, is this very same two-horned beast, mentioned here by *John*. And for confirmation hereof, the properties of this two-horned beast (cap. 13) are the selfe same properties of the false Antichristian Prophete (cap. 19.) For this two-horned Beast is saide to *worke greate miracles, before the first tenne-horned Beast, and to deceiue them that dwelt vpon the earth, whome hee caused to worshippinge the image of

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41

of that firste beaste and to receiue his marke. Euen so, the false Prophete, which muste needes be the Antichrist, is saide also to worke miracles before that firste beaste, whereby he deceiued them that receiued that beastes marke, and worshipped his Image. Wherefore necessarilie, as of this two horned beaste, and of that false Antichristian Prophete, all the tokens be one: so must also consequently they them selues be both one. *Apoc. 19. 20*

26 PROPOSITION.

The Pope is that only Antichrist, prophecied of, in particular.

Amongst the pluralitie of Antichristes, spoken of in the Scripture to be generallie in all ages: there is one particular Apostatik kingdome, who is the chief and principall of al Antichristes, and is that great Antichrist, whom *Paul* calles the man of sinne, and sonne of perdition, aduersary to God, and an extoller of himselfe above all that is called God, with diuers other epithets contained 2. *The. 2*. Leauing therefore al other smaller Antichristes, this great Antichrist and chiefe heade of all Antichristes, is he whome here we haue to trie out, whom (for remoouing of all doubts) wee say cannot be the *Mahomet*, neither any *Turk*, *Iewe* or *Ethnick*. First, because it is not apparent, that the spirit of God, wold trauel so carefully, to point them out to vs, by dark mysteries, and secreet signs to be the Antichrist, who when they come, doe with most cleare confession graunt & aduouch theselues to be Antichristians, as all *Iewes*, *Turks* and *Ethnicks* do plainly confesse: and therefore their owne confession is sufficient to knowe them by, and al farther secreet tokens, wer superfluous. Then must he needs be a latent and not a parent enemy, that the spirite of God so carefully points out: and so no *Turk*, *Iewe*, nor *Pagan*; yea, no plaine Wolfe must he be: * but a Wolfe in a Lambs skin, euen an Antichrist vnder the name of a Christian. Secondly, he must sit, saith *Paul*, in the Church of God: Therefore an alledged Christian must he be: for no *Turke*, *Iewe* nor *Pagan* hath other sitting, than in their owne Temples: these be not Gods temples, onely the societie of Christians is Gods temple *Mat. 7. 15 & 23. 19* *2. Thess. 2.*

ple, of their number therefore must the Antichrist call himselfe: and among them must he sit, as a pretended Christian: and consequently must he be no *Jew*, *Turk*, nor *Ethnick*. Thirdly, apart must his raigne be of the *Latin* Empyre, as is proved (*Proposition 24.*) & one pretending friendship thereunto, yea, hee must sit in that spiritual *Babylon* prooued to be *Rome*: Then must he not be the *Mahomet*, nor any *Turk*, or other *Ethnik*, but a pretended Christian Prince. Finally, and in a word, this Antichrist is no *Turk*, *Jew*, nor avouched *Ethnik*, because on the one part, all the notes and tokens of the Antichrist, giuen vs by the scriptures, are most evident properties of the Pope, and doth altogether agree to him. And on the other part, the special points of doctrine and conuersation, of Christ & his Apostles, are altogether cōtrouerted into his person: Him therefore shall we proue, both by the synthesis or sympathye, that his properties hath with the Antichristiane tokens, as by the antithesis or antipathy, that hee hath with Christ, to be the very selfe greate Antichrist prophesied of in particular.

- 1 And first, to account his most notable Sympathies with
- 2 the Antichrist. *Rome* (vnder the name of *Babylon*) is the
- 3 Antichrists seate: so in *Rome* doth the Pope sitte. In the
- 4 Church of God must the Antichrist sit: over Christian Churches doth the Pope sit, professing himselfe their supream head. The Antichristian kingdome must be a part of the *Latine* Empyre, and thereof must it proceed (*Proposition 24.*) so is the Popes kingdom, a part of the *Latin* or *Romane* empyre,
- 5 for in *Rome* doth hee sit. The Antichrist (who is meere impiety and wickednes) was transported figuratiuely, as in a close vessel, to the land of *Shinar*, which is *Babylon*, where he shuld haue his dwelling builded, *Zacharie 5.* So in figuratiue *Shinar* or *Babylon* els prooued to be *Rome*, doth the Pope dwell and remaine. Christ shewes that there shall arise false Antichristian Prophets, who shall say, there Christ is in the desert, or he is in the secreet places &c. So the Pope & his Clergie faith, that there Christ bodelie is that hoste, which sometime they carrie in procession in desert & barrē fields, to bles the fruits thereof: at other times they close it vp again in their secreet

1. Theff. 2.
lib. 5. secti
can. Felicis
in gloss. &
ib. 3. secti.
it. 16. can.
periculofo.

Mat. 24. 16

secreet box beside their Altars. The Antichrist speaking lyes through hypocrisie, shall * forbid al his to marrie, and shall commaund abstinence from certaine meates: so doth the Pope vnder hypocrisie, and lying pretext of chastity & abstinence, forbid al his Clergie to marrie, and to eat flesh in Lér, or on frydaies. The false Antichristian Prophets shall priuilege bring in damnable errors, thereby denying the Lorde that redeemed them, and through couetousnes, they shall with fained wordes make marchandise of Christians (as faith *Peter*) and shall sell their soules, as faith the *Revelation*: so hath the Popes Clergie brought in pardons and indulgences, whereby they promise remission of sinnes and the kingdome of heaven, priuilege and in effect therby, denying Christ to be their onely redeemer, and so haue they through couetousnes vnder fained pretext of religiō, made marchandise of poore Christians, selling by such deuillish wares, even their soules to the Devill. The Antichrist the son of perdition shall extol himselfe against al that is called God, so doth the Pope style himselfe God, and causeth Emperours and Kinges to kisse his feete. And Pope *Alexander* the third trod with his feete vpon the neck of the Emperour *Fridrick Barbarossa*, his clergie singing, *Super Aspidem & Basiliscū ambulabis et Leonem & Draconem pedibus conculcabis*: In *Daniel* that blasphemous Antichristian horne, that sprang of the fourth monarchie, & in the *Revelation*, that blasphemous mouth that was giuen to the *Romane* beast, had the saints of God vnder his hand, impyring over them and persecuting them 1260 prophetical daies, prooued by the first and 16. *Propositions*, to be 1260 yeeres: so the Popes kingdome which is of the *Romane* empyre, hath had power and authoritie over al Christians, and of these that were most true Christians, such as *Iohn Hus*, *Hieronymus Pragensis*, *Hieronymus Saonarola*, & of many thousand mo, hath he bene a persecuter these 1260 yeeres, even from the time that *Syluester* the first, and first Pope vnmartyred receiued his three crowns and large patrimonie of the Emperour *Constantin*, as is alledged betwixt the yeere of Christe 300. & 316. to the year of God 1560. which time the notable decay of his kingdom began. The Antichrists coming (faith *Paul*) 10

6
1. Tim. 4. 3

7

2. pet. 2
Apoc. 18. 13

8

2. Theff. 2
Dist. 96. can.
facis euiden
ter

9

Dan. 7. 25

Ap. 13. 5.

Dist. 96

Theof.

Paule) is by the working of *Sathan*, with all power, and signs, and lying woonders in all deceiuableness. So of Popes, 22. knowne (saith *Platina* and others) came to the Popedome, being abominable Necromancers, & exercised their mightie imperiall power ouer whole Christianitie, subdewing & ouerwhelming the most mightie Princes and Emperours thereof: And whereas *Paule* saith, that hee shall worke with signes and lying woonders in all deceiuableness: So hath the Pope aduanced his credite, deceiuing the simple sorte, by his fained fables, and alledged miracles of the Legendary, and *de vitis Patrum*, & by such juglings, as the holie blood of *Wales*, and the Maiden of *Kent* in *England*, and the fained miracles of *Lawret* in *Scotland*; and latest of all, by such as the *spanish Goddesse*, with her fine bloodie wounds, Prioresse of the Abbey of *L' Annunciata*, in this last 1588. year of Christ, now prisoner there, as a deceitfull witch. And shortlie all the whole indices and tokens of the Antichrist, contained in the *R^evelation*, (beside these before specified,) doe most perfite-ly agree to the Pope, his seate, kingdome, and Cleargie, as shall bee particularlie discussed in our principall Discourse, beeing here for breuitie omitted. It resteth then to shew a certaine of the notable contrarieties betwixt Christe and his allcaged Vicar, the Pope, whereby he shall be found not his Vicar, but his aduerfarie: yea, not a Christian, but the Antichrist.

- 1 And first (saith *Matthew*) Christ came so soberlie, and so meekelie, that he woulde not haue broken a bruised reede. The Pope came prouddie, ouerwhelming the most mightie Empires: Hee changed the kingdome of *France* from *Chilperike* the lawfull king, to *Pipin* the Popes confederate: he extinguished the king of the *Longobards*, & broks their kingdome to this day: he bereft the *Exarchat* of *Ravenna* from the Emperour of the *Orient*, he trode with his feete vpon the neck of
 2 *Frederike Barbarossa*, Emperour of the *Occident*. Christ wold not worship the Deuil for al the kingdoms of the world, as testifieth *Matthew*: Twety two Popes bound theselues slaues to the
 3 Deuil for euer, to be made Popes, as testifieth *Platina* and o-
 ther vsuspected writers. Christ *casteth out the merchandes
 out

out of the Temple; the Pope establisheth his marchands in the Temple to sell his Pardons, Masses, and Indulgences. Christ washed his poore Disciples feete: The most rich and mightie Emperours kisse the Popes feete, and he dorth tred on their neck. Christ honoured marriage in *Cana of Galilee*, had some * married Apostles, and commanded all to marry that could not lue chait: The Pope forbiddeth his Clargie to marrie, though they were never so filthie whoremongers. Christ 6 forbiddeth whoredome of al kinds. Of Popes, 13. were adul-
 terers, three were common brothellers, foure were incestu-
 ous harlots, eleuen were impoisoned with vile Sodomie, seve wer whormongers & cresters of brothel houses. Final-
 ly one was a whore, and died of childe in open procesion; and all these are named in their own hyllories. God forbid-
 7 deth that the price of a harlor be * offered in his sanctuarie. The Pope receiued of everie whoore in his brothels weeklie, a Iulian pennie, which wil amount som yeers, to 40000 Du-
 cats by yeere. Christ payed tribute to the Emperour: the Pope be-
 8 rest the Emperour of both landes and tribute within *Italie*. Christ had not of propertie, so much mony of his own, as to pay his tribute pennie. The Popes propertie is said at this hour to be 18000. Ducats every day: * also Pope *John* of *Avinion* 9
 left in store 25. millions of gold. Christ grants libertie of all meats, saying that *nothing enters in the mouth that defiles the soul*,
 and commanding vs to eate of al thing, that is * solde in the market. The Pope forbideth fleshe in Lent, Friday, and other his fasting times. God misliketh the *observing of daies, moneths, and years*. The Pope commanded to obserue his festiual and holie dayes, septuageses, Lentres, & years of *Iubilees*, & indisti-
 ons. Christ is the *only Mediatour betwixt God and man*. The 12
 Pope makes and canonizeth his own saints, whome he calls Mediatours betwixt God and vs. Christ is both *God and man*:
 13. The Pope is styled, neither God nor man. *The fowls of the aire, haue their nests and beasts haue their denes* (saith Christ) *but the Son of man hath not where to repose his head*, the Pope hath store of Towres, castels, and princely pallaces. * Christ threatneth *Peter* for drawing his sword: the Pope vsurpeth both the te-
 14 porall and spirituall sworde: for prooffe whereof, Pope *Boni-
 face*

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face the 8. shewe himselfe the one day in his pontifical appa-
 rel of a Bishop, the next day cled in armour as an Emperour,
 beating before him two swordes, proclaiming these words,
 15 *Ecce duo gladii hic, Behold here the two swordes.* God forbiddeth
 Exo. 20. 4 in his * second commandement, not onely the worshipping
 of Images, but also to make any so vile figures, to represent
 his so incomprehensible maiestie. The Pope and his Clergie,
 not onely make they vile images to represent God and his
 saints, but also, they command to reverence them, to come
 in pilgrimage bare-footed & bare-headed, kneeling before
 them, praying such prayers to them, as are intituled in their
 books; A prayer to the Image of Christ, a prayer to the crosse
 16 of Christ, and such others. God hath commadeth to engraue
 Deut. 10. 18 these ten commandements on the posts of our houses, & on
 19. 10 all patent partes: yea, and in our hearts. The Pope and his
 Clergie leaues out the second commandement, and to make
 them seeme ten, they deuide the last commaundement into
 17 two and teacheth them that way to the people. Christ com-
 Mat. 6. 7 mands * vs not to make much babling, nor oft repetitions of
 prayers as the Heathen. The Pope commaundeth to repeat
 over your prayers, as to say five *Pater nosters*, five *Auees*, and
 to say a *Trental of Masses*, which is 30. Masses, & so to obserue
 a number as the Witches do, and as *Ouid* saith of the Witch
 1. lib. Meta- *Medea* in these wordes.

*Verbaque ter dixit placidos facientia somnos,
 Qua Mare turbatum, qua flumina concita, sistant*

*Thrice from her lips did wordes redounde, which moueth sleepe and
 summing sound.*

And stiaeth storms of roaring seas, & furious floods do set at ease.

And for better prooffe hereof, they must haue beads to keep
 their count with. And to speak briefly of their doctrine in one
 18 worde, Christ teacheth a religion whollie in spirit & void of
 all externall ceremonies, except his two sacramentall seales.
 The Pope hath constitute a religion, consisting wholly in bo-
 dily rites, & full of al external superstitions, partly *Ethiops*,
 partly *Jewish*, which Christ hath vtterly abolished. Finally,
 19 both Christ was mocked with a crowne of thorns, and the
 Pope

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Pope contrarily honoured with a threhold imperial crowne.
 As also, Christ shed his blood once, that we might raig *spi-*
 rituallie. The Pope sheds our blood daylie, that he may raig
 20 temporallie. And so, although in al points of doctrine and
 conversation, Christ & he be altogether contrary, yet for the
 breuitie of this treatise, we must pretermitt the rest at this pre-
 sent, trusting these foresaide to be sufficient to instruct the
 sound judgment of him, whose hart God hath mollified: as
 to the Reprobate, the wordes of Christs owne mouth: yea, Luk. 16. 31
 the Lawe nor the Prophets, neither finally the rising of the
 dead to teach them, could any waies convert them. And yet,
 for the more superabundant certaintie of this matter, we wil
 also remoue certain doubts of Scripture, which might moue
 the simple sort (by adhearing to the literal sence,) to beleue
 that al the Antichrists that were to come, were alreedy come,
 and past in the daies of the Apostles; or that might any waies
 seeme to purge the Pope from being the Antichrist.

And first, where it is said in saint Iohn. These are the last
 daies, and ye haue heard that the Antichrist shall come: E-
 uen now are there manie Antichrists, and again saith he, *but*
 1. Iohn. 3. 18 *this is the spirite of the Antichrist, of whom ye haue heard that hee*
 1. Ioh 4. 3 *shuld come, & now he is in the world.* It is to be answered hereun-
 to, that the meaning of the first text is not, that that present
 time, but the whole age after Christ, is the last age & dayes
 of the world, in the which, the great Antichrist shuld come.
 And euen then, saith he, there were many Antichrists, not
 that he saith that the great Antichrist was any of the, but ra-
 ther, that he meaneth, that there were so many small Here-
 tiks & Antichrists risen vp, that thereby the coming of the
 great Antichrist was portended: for *Paul* makes this place plain,
 where he speaks in expres wordes, that the mystery of the An-
 2. The. 2. *tichrists iniquity was euen then begun to work, but himselfe*
shuld not come, while he who held shuld yet hold stil a while,
 & then be devided or remoued out of the way: meaning that
 the mystery of his iniquitie, & spirit of his errors, was then
 begun to work in these small Antichrists, forerunners of the
 greates Antichrist, vnto whose errors (saith * hee) because
 2. The. 2. 13 the worlde hath attended, and hath left the spirite of veri-
 tie,

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The. 1. 11

1. John. 2. 22

1. John. 2. 23

tie, whereby they should haue bene saued: therefore, God shall send vpon them the efficacie of errors, that they may beleeue lies, that is to say, God shall send the greate Antichrist to worke his miracles of lies, &c. As to the second text, it is not spoken of the person of the greate Antichrist, but plainly by the text is meant, of the spirite of his errours, or (as *Paul* calleth it) *the myserie of his iniquitie*, which euen then was in the worlde and wrought in his forerunners, whome *Saint Iohn* calleth also Antichrists: So be these texts, rightly conceived, it is gathered, that many small Antichrists, (in whome wrought the spirite and myserie of the great Antichrist) were come in the daies of the Apostles, but yet not the greate Antichrist himselfe. Moreover, in case it be doubted howe the Pope can be this Antichrist, seeing *saint Iohn* saith, that the Antichrist denieth the Father and the Sonne, whereas apparently the Pope denies neither of them, To this it is answered, there be two denialls, the one in mouth and profession plainly, and that way the Pope seemeth a Christian, and not to deny Christ, otherwise he would not be credited of Christians, neither could hee be a meete Mediatour betwixt the Dragon and them, as the Antichrist must be. The other deni-
all is in heart and deed tacitely, and that way the Pope hath denied altogether, both the Father and the Sonne: for who so denieth the Son, the same (saith the same text immediatly after) denies also the Father, and consequently them both: But so it is, that the Pope denies Christ, in that he establisheth other mediators of his canonized Saints, betwixt God and vs, and vindicates to himself power to remit sinnes, and so craftelie maketh Christ but a cipher, without either office of mediation, or of remission of sinnes. Wherefore, in effect the Pope denies the Son, and consequently, both the Father & the Son. And besides this former reason, is not this certain, that the 22. *Necromantik* Popes already spoken of, could not be *Necromancers*, vnles they had by priuat & tacit paction, renounced both the Father and the Son, and became slaues to the Deuil for ever? Also, hath not diuers of them bin espied & noted with Atheisme, such as Pope *Leo* the tenth, who when Cardinal *Bembus* was in commoning with him, of cer-
taine

PROPOSITION. XXVII.

taine Evangelical histories, made this godles answere. *Quantum nobis & nostro cœtui profuerit ea de Christo fabula satis est sa- culis omnibus notum. It is known evidently to al ages; how much this fable of Christ, hath bene profitable to vs and our Clergie.* Of this godles number, there were eight Popes nominated in true registers, beside the foresaid *Necromantik* Popes, and others vnspied Atheists. Here then haue we after foure diuers man- ners discovered the Antichrist: first, by proouing him to be neither *Iew*, *Turke* nor other *Ethnik*, but a pretended Christi- an Prince. Secondly, by applying of the special tokens of the Antichrist precisely to the Pope. Thirdly, by declaring the notable contrarieties in doctrine and conuersation, be- twixt Christ and the Pope. Fourthly and last of all, haue wee expounded and remooued certaine doubts, which woulde seem to excuse the Pope, and purge him from being the An- tichrist: so that nothing needes more to be said, if it pleaseth God to bestowe his spirit vpon the auditour: otherwise, in vaine doth the Sun clearly shine to the blinde mould-warp. The Lord open the eyes of all men, and inspire the hearts of Princes (as in the *Revelation* is promised) to destroy that ido-
latrious seat, and bring the Antichristian kingdome thereof to an end. ApoC. 17. 16

27. PROPOSITION.

The Image, marke, name, and number of the beast: are of the first great Romane beast, and whole Latine empyre vniuer- sallie, and not of the second beast, or Antichrist alone in particular.

SOME hath mixed confusedly, the tokens of these two Beasts through other, & so haue thought to apply this *I- mage, marke, name and number*, to the Antichrist in particular: but here say we, the same doth appertaine to the great tenne horned Beast, and whol Latin Empyre in generall, & not on- lie to the Antichrist in particular, and that we proue by these reasons. First it is said, *that in the time of the first *Dial*, which
was betwixt the yeare of Christ 71. and 316. there fell a greate
plague on them that had the marke of the beast, and on them that wor-
shipped

PROPOSITION. XXVIII.

ipped his image. But at this time, the second Beast or greater Antichrist was skarsly come: as by the 9. synthesis of the former proposition is shoven, and shalbe more at length in the 36. proposition. Therefore the Image and mark, must be of the first gret Roman Beast or Latin empire, & not of the second Beast onely. And where it is said * that the second Beast and Antichrist, caused to make the image of the first greate Romane Beast, and caused al men to receiue his marke, and that none might buy or sel, that had not the mark or the name of the Beast, or the number of his name; it follows not thereby, that there was no Image, mark, name, nor number of the beast, before the Antichrist come; but rather, that the second beast or Antichrist, causeth to repair the after they wer almost abolished; and that he did confirm & approoue them of new, as in the next proposition is declared. Secodly, this marke, Image, name & number of the name, appertains to the first gret Roman beast, because it is plainly * saide, that the image is of the greate Romane beast which receiued the deadly wound: And thereafter it is said (or at the lest may be gathered by the text,) that not onely the image and the marke, but also the name and number doth appertaine to one selfe same beast. And therefore necessarily the image, marke, name and number of the name, must all appertain to the great Roman beast and Latin Empire, and not to the second Antichristian beast onely

Apoc. 13. 14
16. 17. 18

Apoc. 13. 14

Apoc. 19. 20.
Apoc. 13. 14
16. 17. 18

28 PROPOSITION.

The Image of the Beast, is these degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

Seeing that great ten-horned Beast, is the Romane Empire (by the 24 proposition) and (by the former proposition) this Image, is the image of that Empire, and (by the text) this image must haue a spirite, and must speake as the Antichrist inspires him. What els can this liuely and speaking Image then be, but a man? yea, even such a man, as doeth represent and beare the figure of that Romane Empire: and there-

PROPOSITION. XXIX.

therefore (as saith the text) doe all men woorship and reuerence him. This image then is of two sorts, the one wer these vnworthie Emperours (not of the auncient blood of Romans) in whome the empyre did decay. Of these there were in the daies of this first Vial, as is saide in the discourse of the former proposition; the last of these were extinguished by the Hunnes, Gotthes, & Vandalles. The other sort wer the new Emperours, called the Emperours of Germanes and Romanes, of whome Charlemaigne was the first. These also were but a figure of the first old empyre, and were but onely Romane Emperours in name, & neither of their auncient blood, neither hauing such authoritie as they. These did the Pope crown & inaugurat as Emperours, or rather as images of the first empyre. These inspyred he with the spirit of his errors, and made them to speake as he willed them, and then confirmed he their empyre, and proclaimed them Emperours, and caused all men to reuerence them, as is saide in the * text. So then for conclusion, al the properties of the beasts image, agree so fitly with these degenerate Emperours, both of the first sort and last sort (which neither were Romanes of blood, neither Emperours in effect) that we can cal none other, than the to be the Images of the ten horned Beast, or Romane and Latin empyre.

Apoc. 13. 14
15.

29 PROPOSITION.

The name of the beast expressed by the number of 666. (cap. 13.) is the name λατίνος onely.

Many hauing mistaken this text, haue judged this number to be the number of the Antichrists name in particular, as if it were the number of the second Beasts name, which we haue proued by the 27. proposition to be of the first beasts name. Here then say we, that name is λατίνος, for these reasons. First, because the name of the beast is proued (by the said 27 proposition) to be the name of the ten-horned Roman beast or Latine empyre in generall, and not of the Antichrist onely, and so it must either be Romanus or Latinus, but of these two, Latinus is the eldest stile: for King Latinus (from whome that people were called Latini, and their cuntries called

PROPOSITION. XXIX.

called *Latium*) was long before King *Romulus*, of whome the Citie was called *Rome*, and the people thereof *Romanes*. Secondlie, it must bee the number of a mans name (saith the text) so is *Latinus* the name of a man, euen the name of one of their first Kinges. Thirdlie, forasmuch as the *Gracians* had a custome in their mysteries and Oracles, to obserue the number of names, as ye shall finde in diuers partes of *Sybilla*: And as in that countrey, the name of the flood *Νειλος*; is celebrated as holie, because it containeth the number of the daies of the year 365, as *Carion* testifieth, *Chro. lib. 4.* wher he describeth the *Cattes & Hesses*. Therefore, Sanct *Iohn* (observing the custome of them to whome hee writeth) saith * that the number of the Beast, or rather (as he termed it in the former 17. vers.) the number of the Beasts name, is 666. And euen so it is, that *Λατεινος* contained the number of 666. for λ is 30. α is 1. τ is 300. ι is 5. ι is 10. υ is 50. ο is 70. and ς is 200. which altogether make fixe hundred three score and sixe. Therefore, *Λατεινος* is the verie name of the Beaste, meened by the saide number. And for better confirmation of this forme of interpretation, *Irenaus Martyr* (who was Disciple to *Polycarpus*, the Disciple of Sanct *Iohn*) about the ende of the fift book *de haresibus*, approoueth this manner of interpretation, saying, *Et testimonium perhibentibus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Bestie, secundum Græcorum computationem, per literas, quæ in eo sunt sexcentos habebit & sexaginta sex. &c.* And these bearing testimonie, that face to face haue seene Sanct *Iohn*, and by reason teaching, how that the number of the beastes name, doeth containe fixe hundred three score and sixe after the *Gracian* reckoning, by the letters that are therein. And thus far saith he generally, concerning the maner how this text shall be interpreted, as appearingly he had his warrant, receiued mouth by mouth from Sanct *Iohn*. But as to the particular names, although he reckoneth out *Λατεινος*, with other of his own concepiō, yet, becaus he had not such particular warrāt mouth by mouth therof, he leaues off to speak determinatly therof: But by the cūēt now fallen out, we may more cōstātly affirm this

Apo. 13. 17
18.

Apo. 13. 18

PROPOSITION. XXX.

this same. For conclusion, seeing by the 24. proposition, the first great ten-horned beast is the *Roman* Empire, wherof (by the 27. proposition) the number of his name, is the number of 666, and that (by the text) the same must be the number of a mans name: Therefore, this number of 666. cannot bee yeares, as some do interpret it, nor ἀρνέμε, for ἀρνέμαι, which is to denie, nor ἐκκλησία ἰταλικά, neither *Dic Lxx*: because although these contain the number of 666. yet these be neyther the names of a man, neither the names of the *Latine* or *Romane* Empire, as is proued, that the name of the said number ought to be. Also this name is neither τριταν nor μηδμοτις, because although they both answer the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or *Romane* Empire. And thertore that name necessarilie must be *Λατεινος*, as beeing not onelie the name of a man, but also the proper name of the first beaste: as thirdlie containing in it the saide number 666. conforme to the three properties and tokens thereof, warranted by the text.

30 PROPOSITION.

The marke of the Romane beast, is that inuisible profession of seruitude and obedience, that his subiects hath professed to his Empire, since the first beginning therof, noted afterward by the Pope, with diuers visible markes.

IN the ninth cap. of *Ezechiel*, it is said, that the Angel marked Gods Elect within *Ierusalem*, with a marke on their foreheads: the like is said in the *Reuelation*: yet in no historie of these daies, it is hard that anie such visible marke was set vpon the faithfull: wherethrowe that marke must of necessitie mean nothing els, but that profession of seruice and obedience towards God, which with bolde faces we aduouch as constantlie & openlie, as if we wer visible marked therewith. And semblablie, on the cōtrarie part, this mark of the *Roman* beast or *Latin* Empire, is nothing els, but that professed seruitude, obediēce, confederacy, or concurrēce, which the subiects thereof haue aduouched to obserue thereunto. And for confirmation hereof, it is saide in the *Renel.* that in

Ezech. 9. 4

Apo. 7. 3. 4

Apo. 16. 2

PROPOSITION. XXXI.

Apoc. 15. 2

Apoc. 16. 3

Apo. 14. 11,
Apo. 15. 2.

the daies of the first *Vial*, there fel a greate plague on them that receiued the *beasts* mark, & worshipped his Image: but at that time, (which was betwixt the yeare of God 71. and 316) there was no visible marke, that can be attributed vnto them of that empyre, nor any difference betwixt them & the enemies of the empyre, but onely their foresaid profession; which therefore doubtles must be called in that text, the mark of the empyre. But as to the second part of this proposition, howe soone the Antichrist, that two-horned Beast came, he caused all men to receiue a mark, which the text discribes so specially, with such notes, as it must needs be a more notable and visible mark, nor the simple profession onlie; for the former mark of simple profession, is but simply called the mark of the *beast* (*Revel. 16.*) but the marks that fell in the time of the Antichrist, are not only said to be marked in their fore-heads or right hands: but also, the forme and shape of the mark is expressed by the text, where the same mark is said to be, the *mark of the Beasts name or number thereof*: as if he would say, there are marks taken out of the *beasts* name, or rather number thereof, which all his subjectes shall beare or weare sometimes on their foreheads, some times in their hands: which, what they be, followeth in the next proposition.

31 PROPOSITION.

The visible marks of the Beast, are the abused characters, of $\chi \rho \varsigma$ and crosses of all kindes, taken out of the number of the first beaſts name.

THESE visible marks, whatsoeuer they be, haue five notes or tokens, assigned by the text to knowe them by. First they are called the *marks of the Beast*, *Reuel. 13. 17. and 14. 9.* that is to say, marks of the first and great *Romane* beast, as is proued by 27. *Proposition*. Secondly, and more especially, they are called *marks of that Beasts name*, *Reu. 14. 11.* Thirdly, & most especially of all, they are called the marks of the number of that beaſts name, in these words, *Reuel. 15. 2. And these who obtained victorie of the beaſte, and of his Image, and of his marke*

PROPOSITION. XXXI.

of the number of his name, worde by worde out of the originall greck: And so this victorie is not spoken of his mark, (and) of the number of his name, as some translat, but of his mark of the number of his name; meaning so expresse, that his mark, is a marke of the number of his name: that is to say, is deriued or composed of the number of his name, but the grecke number of his name is, $\chi \xi \varsigma$, as expresse saith the text, *Reuel. 13. 18.* Therefore, in these numeral letters $\chi \xi \varsigma$, are these marks contained, and this wee haue very specially for the third token. Fourthly, these marks must be deuised, inioyned, and appointed: by the second Beast or Antichrist, as prooues the text, *Reuel. 13. 16.* Fifthly, these marks must be vniuersall vpon all men, rich and poore, free and bound, and that no man might vse his traffike of marchandise or lawful affaires, who had not receiued these marks, as testifies the text, *Reuel. 13. 16. & 17.* Then, vnto whatsoeuer marks all these five tokens do agree, the same are the Antichristian marks: But vnto the abused characters of $\chi \rho \varsigma$, and crosses of all kinds, doth all these five tokens agree: for first $\chi \rho \varsigma$ is justly called the marke of the first Beast and *Roman* Empyre, for two causes; the one for that all these of that Empyre, are entised vnder colour of the name of Christ, to reverence that character, being neuerthelesse, as it is abused, nearer to the name of the Antichristian and *Latin* kingdome, nor to the name of Christ, as hereafter shall be said. The other cause is, for that these marks of $\chi \rho \varsigma$ are gathered of these letters $\chi \xi \varsigma$, which are the number of the name of that *Latin* kingdome and *Romane* Beast (as hereafter more specially shal be prooued) Therefore, justly are the marks of $\chi \rho \varsigma$, called the marks of the first *Romane* Beast, agreeing with the first token. Secondly, and agreeable with the former, because (by the 29. proposition) that beaſts name is $\lambda \alpha \tau \iota \nu \omicron \varsigma$, whose numeral letters $\chi \xi \varsigma$, represents and yeelds the marks of $\chi \rho \varsigma$ (as more specially immediatly shal be said.) Therefore $\chi \rho \varsigma$ agreeth with the second token, to bee called the mark of that Beasts name. Thirdly, and according to the third token, this mark $\chi \rho \varsigma$ is contained vnder the numeral letters of that beaſts name $\chi \xi \varsigma$, and is hereby perfectly represented, the two extreme letters respectiue agreeing in one,



PROPOSITION. XXXI.

and the final disagreement of the middlemost: to wit, betwixt ξ and ρ to be vpon very necessitie: for where as S. Iohn here speakes expresse of numerall letters, he could haue no one numeral letter to represent both ρ and his crowne, this way ρ , more like it nor ξ , whereof the vpper parte represents the Crown, the nether part the figure of ρ . Moreover there is yet greter affinity betwixt ρ & ξ , for ρ or rather Θ after this form in the greek, & ξ in this Beasts language & comon writte letter in Latin is Θ , which is al one in figure, & so the marks of $\chi\xi$ agrees with the third tokē. Then fourthlie the mark $\chi\xi$ is deuised, & takē vp by the secōd Beast the Pope & his Clergie, to represent as they say, the name of Christ thereby, but rather the contrary, as followeth hereafter. Fiftly, and according to the fift token, the Pope and his Clergie ordains vniuersallie all theirs, (whome only they cal Christians) to reuerence the verie naked figure of $\chi\xi$ and bare character thereof, as hauing a diuine vertue in it, transferring and distracting our zealous reuerence from Iesus Christ our Saviour, who is God with vs, to such bare characters, & to such dead and naked wordes in an vnknown language, as $IHS + XPVS + SOTER + IMMANVEL +$: And therefore appoint they all men to beare and weare this foresaid character $\chi\xi$, with such like other bare names, in their rings, amulets, pēdaries, breastplates, tablets, *Principis* and *Agnus Dei*: Abusing it in way of sorcerie, as in a thousand papillicall charms and conjurations, not onely in the Clergies priuie bookes, but also in their publike service, called *Exorcismus*, is to be seene. So then, seeing these fīue tokens do agree with $\chi\xi$, it followeth necessarily, that that abused character is one of the Antichristian marks. It remaineth then to proue the like concerning their crosses of al kinds. And first, the crosse is iustly called the mark of the first greate *Romane* beast & *Latin* Emperours, for three causes, the one because that the Emperour and all his subjects generally, at some times marked therewith, & bears the same, as shall be said. The other cause, because the Emperour *Constantine* illuded by a crosse shadowe in the clouds, taketh vp at the deuise & perswasion of *Syluester* the first, and first Antichristian Pope, the marke of the crosse, and that the rather

PROPOSITION. XXXI.






rather, because (as these fabulous histories report) his mother *Helena* was said to haue found Christs crosse, & so iustly may the crosse be called the mark of the first Beaste and *Romane* Emperour. The last cause, why the crosse is called the mark of the *Romane* Beast, or *Latin* Emperour is, for that it is taken out of his name, even out of the three numerall letters thereof, as presently you shall heare. So then the first token of the Antichristian mark, agrees with the crosse. Then agreeable to the second token: forsomuch as by the 27. proposition $\lambda\alpha\tau\iota\nu\omicron\varsigma$ is that Beasts name, at the least vndoubtedly, the numeral letters of his name are $\chi\xi$, out of the which are gathered crosses of al kinds (as immediatly shal be said.) Therefore these crosses, are iustly called the markes of this Beasts name. Then thirdly, according to the third token, in the said numerall letters $\chi\xi$, are contained crosses of diuers kindes, both in figure and in name: In such manner, as both the *Greeke* Churches and *Latine* Churches, are certified thereof: for among the *Grecians* the forme of χ is a crosse, and among the *Latins* ξ which is X, is also a crosse, and these bee crosses asidewaies called S. *Andrewes* crosse: Therefore the third and last letter is a double letter of abbreviacion, containing these two letters $\epsilon\tau$, whereof the last is called a headles crosse, likest to the crosse, which they cal our *Lords* crosse: And so alwaies and of euery letter hereof ariseth the figure of the crosse. As to the names of the crosse, in latine *crux*, & in greeke *σταυρος*, it is not possible for them to be expresse vnder so fewe letters more viuely, nor they are here, for here haue you their cheif letters, even both their capital & their final: for by χ and ξ , haue you in Latine C. & X. making *crux*, or CH. and χ making barbarouslie CHRX, as I haue seene & heard it so in print & pronounced. And againe by the last letter $\epsilon\tau$ haue yee the greeke name of the crosse *σταυρος* likewise expresse, by his capitall and final letters. So then according vnto the thirde token in $\chi\xi$, which at the greek nūber or numeral letters of the beasts name, are contained crosses of diuers kindes, both by figure and by name evidently expresse, to both the orientall or greeke Churches, and to the occidentall or latine Churches, & what is

PROPOSITION. XXXI.

is more evident? Fourthly, and agreeing to the fourth token, these crosses (I meane the abuses thereof) were deuised by the second *Beast*, the Pope and his Clergie, as magical marks of forcerie, gree by gree, to withdraw that godly meditation that we ought to haue of Christs passion, and that reuerence that wee ought to haue towards Christ, for suffering death for our sakes, and to bestowe the whole merite, honour and vertue thereof, first, to the material cross, whereon he suffered, and then to bare figures and marks thereof, and last of al, to other curious sophistical figures and marks, such as  which they call the cross of *Ierusalem*, and such as this cross  which is to be seen vpon diuers old Church walles. Which figures are so degenerat gree by gree from crosses to compasses, crooks & rammald, that altogether they haue no resemblance of Christs passion. Finally, and according to the fifth & last token: these crosses were so vniuersally vsed, that (beside their daylie crossings with their right hande on their fore-heads, which they call *saning*) all manner of persones, behoued to beare and weare, euen visible markes thereof, at appointed times on their foreheads, or in their hands; such as to be crossed with ashes on their foreheads on *Ashwednesday*, and to beare Palme crosses in their hand on *Palm Sunday*, otherwise they were thought to be *Hereticks*, and cursed from the communion of Christians: And these excommunicates (as saith the Bull of Pope *Martin* the first, *Fol. 134*) shal not be permitted to keep houses or lodging, or to make any block or bargain, or to occupie any traffike or trade of marchandize, or to haue any societie with Christians. Then, seeing these crosses agree now with all these five tokens of the Antichristian marke, as a little before $\chi\rho$ was proued to do. Therefore, necessarily these markes of $\chi\rho$ and crosses of all kindes, must bee the beasts visible markes. Let no man grudge hereat nor grievously tak it, objecting, that we haue made these to be the markes of the Antichrist, which men haue hitherto deuised (as they say) to represent the name of Christ, and his passion. For certainlie these same thinges, which not men, but God hath deuised and appointed; how soone they are misused, they are called by the Spirit of God, abominations. Appointed not

God

PROPOSITION. XXXII.

God the brasen Serpent to be erected, as healthful, but after that it was worshipped, it was destroyed by *Ezechias* as damnable? Appointed not God the Sacrifices and incense offerings, & yet saith he in *Osee*, *Misericordia volui & non sacrificium: I desired mercy & not Sacrifice*: And in *Esaie*, *Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi*: Bring no more sacrifice in vaine: Incense is an abomination vnto me? Seeing the Lord then doth reject those ordinances which himselfe hath instituted, & calleth the *Abomination*, when they are abused, how much more ought we to reject these sophisticall markes of $\chi\rho$ & crosses of all kindes; such as these  which they call our Lords cross, &  *S. Georges* cross, &  *S. Andrews* cross, &  the cross of *Ierusalem*, &  the Cross of Dedication, besides the Popes Cross, and manie Crosses more, & esteeme the as abominable Antichristian badges, whereas we see the not onelie deuised by men, but also abused by them in way of forcerie and magicke: imputing vnto these naked figures, a vertue & sanctitude in their charmes & exorcisms, as though, the whole vertue of Christ & his passion, were transferred ouer into the. And although they say, that they haue deuised $\chi\rho$, to represent the name of Christ $\chi\rho\iota\sigma\tau\omicron\varsigma$; thereby, & crosses of sundry kinds, to represent his passion therewith: yet the Spirit of God lets vs see evidently by this text, that he doeth reject & cast ouer these their magicall characters & sorceries to themselves againe, as liker to the numeral letters of their name, than to his name, euē liker to $\chi\rho$ than to $\chi\rho\iota\sigma\tau\omicron\varsigma$; and so let none doubt, but these foresaide figures, as they are vsed, or rather abused, are the verie markes and tokens of the Beast, agreeing with the foresaide tokens of the text, in all pointes and properties.

32 PROPOSITION.

Gog is the Pope, and Magog is the Turkes and Mahometanes.

THIS is proued three waies, to wit, first by the signification of the names, secondlie, by comparison; and thirdlie,

Chron. lib. 1
fol. 111. Chron. 5:4
Gen. 10:2

Genes. 49:4

Apoc. 17:2

Ezech. 38
and 39

Gen. 10:2

lie, by their linage: As to the first, *Gog* doeth signifie *Tellum*; that is to say, *Covered*: and *Magog* (as *Carion* doeth tell us) signifieth *De Gog*, or *Detectum*, that is to say, *Discovered*, as many learned do affirme, thought others esteeme it rather to mean *detecto*, of a covering, nor *detectum*, discovered. So then, there being in these latter daies onlie two great notable and mightie enemies to God: the one the Pope, a covered enemy & a dissembling Christian: the other the *Turks* and *Mahometans* discovered and open professed enemies: It must needs be, that that secreet enemy *Gog*, is the Pope, & the open enemy *Magog*, is the *Mahometans*. As to the second like as by comparison, *Gog* was an *Israelite* borne, the *Israelites* the being the Church of God. And as *Magog* was a borne *Ethiopian*: so is the Pope borne among Christians, which nowe are Gods Church: And the *Turks* and *Mahometans* are borne *Ethiopianes*. And againe, as *Gog* was of the tribe of *Reuben*, who was accursed for incestuous whoordome. So is the Pope chiefe of that *Romish* seate, which is called that spirituall whoore and accursed Idolatresse, with whō, the Princes of the earth haue committed Idolatry and spirituall whoordome. As to the third concerning their linage: *Ezechiel* defines *Gog* to be the chiefe Prince of *Tubal* and *Meshech*: then read *Ierome de interpretatione nominum* &c. vpon *Italia* and *Tubal*, and ye shall find of *Tubal* to be descended, *Iberi* or *Iberes*, which hee calls the *Spaniards* or *Italians* in *Europe*, and likewise of *Meshech* to be descended the *Cappadocians* in littell *Asia*: which all hauing embraced the Christian faith, doth accept the Pope as their supream head or chief prince: And so *Gog*, the chiefe prince of *Tubal* and *Meshech*, must be the Pope, seeing he is supream head of these *Tubalists* in *Europe*, & *Meshechists* in *Asia*. And as concerning *Magog*, he was the son of *Iaphet*. Of this *Magog* descended the whole *Scythians* which nowe are the *Turks* and *Mahometans*, according to the opinion of all writers. Then by these three reasons (by and besides the whole notes and tokens of the 20. cap. contained in the principall treatise) it appeareth evidently that *Gog* is the Pope, and *Magog* the *Turk* or *Mahometike* Emperour.

33 PROPOSITION.

The armies of Gog and Magog (cap. 20) are all one with the armies of the sixth Trumpet and sixth Viall.

THIS is sufficientlie prooued, by the harmonie of the whole tokens assigned by the Text of the *Trumpets* and *Vialles*, and by the text of *Gog* and *Magog*. For these of the sixth *Trumpet* and *Viall*, dwelt beyond & about *Euphrates*, and wer kings of the East: so here doth *Magog*, for that he is proued laterlie, to meane the *Mahometanes*. They are there called in the sixth *Trumpet* foure, as indeed they are foure families, and foure nations *Mahometanes*: Here likewise, are they termed the people of the foure quarters or corners of their land. There were these foure nations bound at *Euphrates* till their due time, and then loosed to mak war-fare: Here is the *Deuill* bounde from stirring them vp or enticing them, till their due time, and then is loosed to stir them vp to battell. There are these *Mahometanes* alone reckoned, to two hundred thousand thousandes of horsemen: Here are both the Armies, euen both *Gog* and *Magog*, compared to the sea sand in number. There, doeth three diuelish inspirations (called spirits of *Deuils*) gather and stir vp all those people to battell: Here, the *deuill* himselfe is loosed to stirre them vp to battell. There, doe they conuene to fight in *Armageddon*, which is the mountaine of the Euangell, and landes of the Elect and chosen people: Here, doe they compasse the whole lands, companie, and armie of Christians, and their elect cities. And finallie, these foure of that sixth *Trumpet* or *Viall*, are prooued by the fourth proposition, to bee the foure nations *Mahometanes*. The same is this *Magog*, prooued to be by the former proposition. And consequentlie, the armies of *Gog* and *Magog*, whome *Sathan* here in this 20. cap. doeth stirre vp to warre-fare, are the selfe same armies of *Papistes* and *Mahometanes*, that made greate warres in the daies of the sixth *Trumpet* or *Viall*.

Hier. de int.
nominum.

PROPOSITION. XXXIII.

34 PROPOSITION.

The thousand yeares that Sathan was bound (Reuel. 20.) began in Anno Christi 300. or thereabout.

For prooffe hereof, it is euident by histories, that after the continual and successiue tyrannie of Ethnick Emperours, and last of *Diocletian*, (who in one moneth made seuentene thousand Martyrs) there arose about this 300. year of Christ, *Constantine* the greates, a Christian and baptized Emperour, who, and whose successors (except a few of short raig) maintained Christianisme and true religion, to the abolishing of *Sathans* publique kingdome: and therefore, say wee, this yeare *Sathan* is bound. Secondlie, thortlie after this time, was the first publike and generall godlie counsell, holden by the Christians at *Nice*, in the which the Apostolicall beleefe was published, the authentik Scriptures authorized: and finallie, the true Christian religion so receiued, that all *sathans* outwarde opposition was banished, and his publique tyrannie and kingdome overcome: although yet, by his Lieutenaut the Antichriste, euen then began his dissimulate and hypocriticall kingdome. Thirdlie, seeing by the former proposition, *Gog* and *Magog* are the armies of the sixt trumpet and Viall: and these (by the fourth proposition) were loosed about the yeare of God 1296. to make warres. Therefore, about the yeare of God 1296. or rather (as histories precisely report) about the yeare of God 1300; were the armies of *Gog* and *Magog* loosed, and so *Sathan* was then loosed, to stirre them vp to battell: from the which 1300. yeares deduce the thousand yeares, that *Sathan* lay bound, and it will consequentlie followe, that *Sathan* was first bound in Anno Christi 300. Fourthlie, and for confirmation of the former, the *text saith, that howe soone the Deuill is loosed, he passeth forth to stirre vp and seduce, these *Papistical* and *Mahometicke* armies of *Gog* and *Magog*, to strife and warre-fare. But in that 1300. yeare, began (by *Sathans* instigation) that proude strife betwixt them for supremacie, both of them chalenging to themselues the Empire of the whole earth: for Pope *Boniface* the eight, instituted the first Iubilee, that

Apoc. 20. 7.

yeare,

PROPOSITION. XXXV.

yeare, and clothed himselfe the one day in the Pontificall of a Bishop, and the other day in the robe-royall, of an Emperour, and hauing borne before him two swords, proclaimed these words, *Ecce duo gladii hic*: meaning thereby, that he was full Monarch, and more than Monarch: For, thereby he vsurped to himselfe vniuersallie both spirituell and temporall power. Likewise, on the contrarie parte, that same yeare, the whol nations *Mahometans* crowned *Ottoman* the great, their first Emperour: And so betwixt these contrarie Empires, euer from thenceforth followed out such vniuersall and terrible warres, that the Deuil (doubles) from that 1300. yeare of God forth, ran loose among them, stirring vp these warres, and consequentlie, he lying bound 1000. yeares afore, behoued to begin that bondage, in Anno 300.

35. PROPOSITION.

The Devils bondage a thousand yeares (cap. 20) is no waies els, but from stirring vp of vniuersall warres among the nations.

Some by this bondage of *Sathan*, haue sought out to find the visible Church of God a thousande yeares pure and vncorrupt, or beleued that the true Church shoulde enjoy 1000 yeares peace: But the plain contrary appeareth here by the fourth & fift verses, where it is meant expresly, that in the time of these 1000 yeares, should the Antichristian beast raig, and shuld slay and behead those, that worshipped not him, nor reuerenced his mark & image, but liued & raigned with Christ Iesus, as true Christians, all these 1000. yeares: and that all the reste of the people lay deade in his errors, & rose not therefrom, til these thousand yeares were expired. And so, seeing both by this text, these Antichristia Ethnicks raigned in this time, as also by the chap. 11. 2. they possessed the outward visible Church: Therefore, could neither the true invisible church injoy peace vnder the Antichrist, neither yet could that visible Church be pure & incorrupt, during these thousand yeares, but rather after the said 1000. yeares, because it is meant (vers. 5,) that the rest, who were dead in Antichristian

stian errors shoulde not reuiue, or rise there-from, till after these thousand years. And beside this, it is not said, that the Deuil is bound from troubling the Church of God (which euer he troubleth) but from seducing or deceiuing the Gentiles or Nations; which for the most parte, are taken in the Scriptures in an euill part, for the idolatrous, wicked, & leud people of the worlde, to whome God here granteth these thousand yeares peace; because they (*Reuel. 11.2*) do possesse the outward and visible Church, and haue the true invisible Church lurking vnder their feete, which by their continuall trouble might also bee troubled. Then resteth the affirmatiue parte of this proposition, to wit, this bondage of *Sathan* to bee from stirring vp of these Nations, to anie vniuersall warre-fare, while the end of these thousand years. For prooffe whereof, when he was loosed, then (saith the text) he passed forth to stir vp the whole nations, of the foure quarters of the land of *Gog & Magog*, to war-fare & vniuersal bloodshed; whereas contrariwise, by histories it is found, that all the 1000 yeares praeceding, there were no such huge imperial armies nor terrible bloodshed as now, when the whole Papistes & pretended Christians on the one side, against the whole *Mahometanes* on the other side, euen the whole *Occident* against the whole *Orient*, vnder the names of *Gog* and *Magog*, were conuened in number as the sand of the sea, as the text saith. So that in comparision hereof, all small ciuill warres, skirmishings and incursions, that occurred during those thousand yeares, were thought nothing but peace; and consequentlie, those terrible and vniuersal warres, that fell out from this time forth, were the onlie troubles and seditions, from enticing and raising whereof, the text meaneth, that *Sathan* was bound & restrained at the former 1000 yeares, & not from stirring vp of errors, heresies, martyrdom, & provincial warfare.

36. PROPOSITION.

The 1260 years of the Antichrists vniuersal raign ouer Christians, begins about the year of Christ 300. or 316. at the farthest.

THIS is proued, by reasons of Gods apparant mercie, and of the Deuils subtiltie, and by diuers necessarie reasons of

of Scripture confirmed by histories. And first, seeing on the one part, it was meete for the iniquities of the world, that sometime a generall Antichrist shuld come: but on the other part, whilest as *Sathan* ranne at libertie, and his kingdome, publicly florished by the tyrannie of *Ethnik* Emperours, by whome Gods Church was extreemely persecuted: It was vnmeeete at that time, that the Antichrist shuld also rise: lest on both sides, Gods Church were vtterly extinguished: and therefore it is not apparant, that God in his mercie woulde suffer the Antichristian kingdome to rise, vntil the empyre of *Ethnike* Emperours were first remoued, and Christian Emperours established in their place; and so Satans publike tyrannie bound and restrained. But this came to passe, in *Anno. 300.* that the first race of Christian baptized Emperours, is begun in *Constantine* the greates; and Satans publik and imperiall tyrannie suppressed: Therefore, at this time it is most apparant, that God in the temperature of his iustice and mercie, woulde rathest set vp the Antichrists kingdome; and herewith agreeth the saying of Paul, that *he that holds, must hold still a while, till he be taken out of the way or remooued, and then must that man of sinne or Antichrist come;* meaning, the wicked Emperours that held the empyre, must holde still the same till they be remooued, and then shoulde the Antichrist start vp: and so the one enimie of God to giue place to the other, & not both to stande. Secondly, by the Deuils craft and subtiltie (herein permitted by God) it is very apparant, that while as his publik tyranny, that he vsed by his *Ethnik* Emperours, was newlie extinguished, and himselfe in a manner, to be bound and restrained for 1000. yeares; hee would in this his bondage from publike tyrannye, rather establish the Antichrist, as his Lieftenant, to vse dissimulate tyrannie, rather than at any other time: but this his bondage and Christianisme of Emperours, beganne about this 300. yeare, by the 34. proposition: Therefore, about this 300. year, it appears rathest that the deuil by his subtilty, hath substituted the Antichrist and made him to begin his kingdome. Thirdly, these 1260 yeares of the Antichrists raigne, or three great daies and an halfe, that the witnesses or testaments of God lyeth deade

Ap. 11. 13.

(which by the 15. proposition are al one date) being ended then (saith the text) *shall the tenth part of the Antichristian citie fall, euen the tenth part of all the Abbacies, Monasteries, Nunneries, and Papistical policies be destroyed.* But so it came to passe, that neere about the year of God 1560 these papistical policies, were destroyed in *England, Scotland, and in some partes of Germanie, Fraunce & other cuntries, euen their large tenth part, from the which 1560 yeare, deduce 1260 for the years of the Antichrists vniuersall reigne, so rests 300. yeares to be the year of Christ, about the which the Antichrist began his kingdome.* Fourthlie, *Paul* testifieth, that *those that hold, must hold still a while till their seate be transported, deuised, or remooued out of the way, and then shall the Antichrist reueale and open up his empire, for he shal sit in their seat, ouer the Church of God, extolling himselfe as God, &c.* And so it came to passe, that the *Romane* Emperours sate that time, and held the empyre of *Rome*, till *Constantine*, Emperour thereof, transported the seate of the empyre to *Bizantium*, which he called *Constantinople*, leauing the seate of *Rome* to *Pope Syluester* the first and his successors, who was the first Pope or Bishoppe that reigned in *Rome* vnmartyred, and the first that euer possessed patrimonie, rent or dignitie, from which time, their kingdome euer hath increased vntill our daies; and therefore, iustlie about his time, which beganne in the yeare of God 313. or thereby, establishe wee the beginning of the Antichristian and Papisticall reigne. Fifthly, because it is saide by * *Daniel* and by the * *Revelation*, that hee must all the saide space, haue power and authoritie ouer the Sanctes of God, and by *Paule* in the saide text, that hee must be extolled against all that is called God. Therefore must wee begin our compt, at the time of the Popes first power and authoritie, euen his very first coronation and this was about the yeare of God 316. or thereby: for then *Constantine* Emperour, gaue to the saide Pope *Syluester* the towne of *Rome*, and greate landes and dominions thereabout, and gaue vnto him the triple Crowne, to bee crowned therewith, in token that hee made him supream head ouer al the Churches in *Asia, Africa & Enrop*; as his gift, cōteined in the decrees, *Distinct 96*, at length

pro-

proportes, the date whereof is, *Data Roma. 3. Calend. April. à Constantino Augusto quarto consule, & Gallicano quarto consule*, which date repugneth in it self, for we find by comon writers that *Constantin* his fourth cōsullship, & *Licinius* his fourth cōsullship, wer together in anno *Christi* 315. or according to *Halander* in anno 316. But we find never, where *Constantine* and *Gallicanus* were consules together, neither yet that *Gallicanus* was four times Consull: Whereby, not onely the date of this gift is vncertain, what yeare of God it besel, but also, by this repugnance, and diuers other reasons, some thinks this whol gift to be false & fained, yet alwaies in this purpose be it true or false, it is al one matter: for seeing they acclaime it as true, and thereat makes their beginning: it pertaineth not to vs to reason here, whether their beginning was trulie giuen, or falslie vsurped, but to make the beginning of our compt, where they begin their kingdome: to wit, at the saide gift, falling betwixt the years of God 300. and 316. whereas the precise yeare thereof, is (as is said) vncertaine. Sixtly, by *Platina* the Popes familiar, in *vita Syluestri primi*, and by diuers others of their owne histories, it is reported, that the time that this foresaid *Syluester* the first, receiued from *Constantine* (or otherwise vsurped) this foresaide large authoritie and rent, there was a voice heard from heauen crying, *Noue is poyson sown in the Church of God*, which miraculous voice, apparantlie establiseth & maketh plain to vs, that at this time began the horrible and detestable kingdome of the Antichrist, as a poysonable venome vnto the Church of God. Seuenthly, at this time began the first Antichristian mark, proued be the 31. proposition to be the abused marke of the crosse, which now was induced among Christiās, by the fabulous allegāce of two fained miracles: the one that *Queen Helen* the Mother of *Constantine*, admonished by an heauenly vision past, and did finde that very reall crosse whereon our Lord suffered: the other that *Constantine* her sonne, fighting against *Maxentius*, saw appear in the aire the figure of a crosse with these words, *In hoc signo vinces, by this mark thou shalt overcome*, with which mark and inscription, the *Portugal* ducat & some other coines of late are imprinted. And therefore

2

here

here, where the first publike and visible Antichristian marke beginnes, esteeme we justly the Antichristian kingdome to begin. Eighty, about this time, even *anno Christi* 312. the 24. of *September*, at which time the saide Emperour *Constantine* overcame *Maxentius*, and was also the first year of Pope *Sylvester* the first, and first Pope vnmartyred, euen that very daye and yeare, beginneth the common account of the papistlicall kingdome, by *Indictions* in place of the olde *Olympiads*; and therefore, are called *Indictio Constantiniana Pontificia*: Of these, the first yeare falleth betwixt the said year of *Christ* 312. the 24. of *September*, and the 24. of *September*, *In anno* 313. and so proceedeth for 15. yeares, and then beginneth againe the first yeare of a newe *Indiction*; keeping thereby, the exact memorie of the current yeares of their kingdom, within every fiftene, and dating therewith all their papistlicall evidences, even like the Jewes, who keepe compt of the old and currēt yeares of their *Iubilees*, from their conquest of the land of *Canaan*: The number of whol *Indictions*, and of whole *Iubilees*, being more easie to keep account off, nor their current yeares. Therefore, justlie at this firste yeare of the first *Indiction* and account of their kingdom, euen betwixt the yeare of *Christ* 312. the 24. of *September*, and 313. the 24. of *September*, which yeare also the said *Sylvester* began, ought wee justly to begin the Antichristian kingdome. So by these eight former reasons, we conclude, that betwixt the yeare of *Christ* 300, and 316, hath the Antichristian and Papistlicall raig begun, reigning vniuersallie and without any debatable contradiction 1260. yeares; and so (as is said) about the yeare of *God* 1560. began their first publike decay, and the open repining against their kingdom to their confusio, ever more & more; till firste their rents: then their citie of *Rome*: last of all, by *Christ*s owne coming, their latter dregs, be vtterly extinguished and exterminate, as in the principall treatise, vpon the 17. and 18. Chapters shalbe declared.

So ends this demonstratiue resolution of all difficulties of the Reuelation, first of all dates and times, and last of the principall termes and matters, as to the meaner termes and smaller matters, they are interpreted in the notes of the principall treatise.

CON-



CONCLVSION.

Then for conclusion, by these interpretatiue propositions, followeth foure thinges maruelous and notable. First, that the interpretation of every parte of the Reuelation, is accessorie or consecratorie to other: that is to say, it is so chained and linked together, that every myserie opens other to the discoverie of the whole. Secondly, that the first halfe of the booke is orderly, that is to say, it containeth in order of time the most notable accidents that concerneth Gods Church, from the time of *Christ*s Baptisme successiue to the latter day. Thirdly, that euery historie prophesied, is limited or dated with his own nūber of years. Fourthly and last of all, that whatsoeuer historie is more orderlie and summarlie, than plainly set downe in the first orderlie parte of the booke, the same is repeated, interpreted, or amplified in the last part of the booke: which therefore wee call the amplificatiue parte of the booke, deuinding the whole Reuelation according to the table following, before we proceed to the principall matter.

F 3

A TABLE



A TABLE DEFINITIVE AND

Diuifine of the whole Reuelation.

THe *Reuelation*, is a difcouerie of thofe notable matters that concerne the Christian Church, from her beginning to the latter day, fet out by vifions, which Chrift hath fhewed to his Apoftle *Iohn*: And it containeth

A particular admonition, which as an Epiftle, is directed vnto the feuen Churches of Afia, and it containeth

The preface, which fheweth the director, the receiuer, & to whom the message is directed, fet out fpiritually, cap. 1

dicea, cap. 2. And it containeth

The reproofe of certaine pointes of their defection, threatening them to amendment.

wer accomplished before they wer written, expreffed cap. 4. 5. 6. 7. and beginning of the 8, vnder the termes of feuen feales.

changes, that concerne the christian Church, betwixt S. Iohn his daye, and the latter day: and it is

Secular, which forewarneth fuch mutations of earthlie kingdomes, and commotions of Empires: as any way concerneth the Christian Church; & this is done in the rest of the 8. cap. & in the whole 9. chapter, vnder the termes of fixe of the feuen Trumpets. Hereafter followeth in the tenth chapter, an introduction to the feuen thunders, or feuen thundering Angels, which are myfteries of the feuen trumpet and latter day.

A general difcours of all alterations, which generally doe concerne or intereft the Christian Church, from her beginning to the latter day, and it containeth

An orderly part, which deduceth fucceffively, brie'y, & in due order of time all a terations concerning the Christian Church: and it containeth

A hiftorie of thofe things which

Ecclefiaftical, which fimply and altogether forewarneth the onely progreff of Gods true church, & this is done Cap. 11.

beaftes strife with Gods Church cap. 12. and that Beaft his tokens and qualities cap. 13. and the progres of his falling, and the rifing of the Evangell to the latter day, cap. 14. and the interpretation of the Beaftes tokens cap. 17 & the decay of his citie and feat, Cap. 18. and the triumph also of Gods Church, cap. 19. And finally is expounded brie'y, cap. 20. how Gods publick and priuat enemies, strine againft ocher, and both againft his Church: but at length to their own wracke and confufion eternally. Amen.

Ane amplification part, wherein are more largely fet downe and expounded thofe greatest and most notable matters, which wer ouer fummariie, brie'ly, or obfcurelie expreffed in the orderlie part. & this forewarneth the estate of the Elect

on earth by commotions

Ecclefiaftical, which are introduced by preface, cap. 15 & dilated in order, cap. 16. vnder the termes of feuen Vials,

THE



THE SECOND AND PRINCIPAL TREATIS,
wherein (by the former grounds) the whole Apocalyps or Reuelation of S. IOHN, is paraphrafticallie expounded, hiftoricallie applied, and temporallie dated, with notes on euery difficultie, and arguments on each Chapter.

CHAP. I. THE ARGUMENT

These three first Chapters, being in way of Epistle, particularlie directed to the feue Churches of ASIA minor: he declareth in this first Chapter (in maner of preface) who is the director of this message, who are the bearers thereof, and thirdlie, to whom the message is directed: confirming the verity of al by an heauenlie vifion, whereof in the end of the Chapter he yeeldeth the interpretation.

The Text.

THe reuelation of Iesus Christ which GOD gaue vnto him, to shew vnto his seruantes things which must shortly be done: which he sent, & and shewed by his Angell vnto his seruauant Iohn.

2 Who bare record of the word of God, & of the testimony of Iesus Christe, and of all thinges that he sawe.

3 Blessed is he that readeth, and they that hear the words of this prophecie, and keepe thofe thinges which are written therein: for the time is at hand.

The paraphrastical Exposition.



His is a book ^a reuealed by Iesus Christ, whereby God appointed him, to shew forth and open vnto his seruants, thinges that must shortly be performed in the last daies,

the which Christe hath sent his ^b Angelles to shew and reuel to his beloued Apoftle *Iohn*.

2 Who also is an Evangelist, & therby beareth the record of the word of God, & of the history of our saluation in Iesus Christ, & of al thinges that he hath seene, both then, and at this time.

3 Blessed is he, that reading & hearing the words of this Prophecie, doeth obserue and keep trulie the meaning & contents thereof: for shortlie, and in this last age of the world, must the same be performed.

4 I *Iohn*, vnto the seuen Churches which ar in litle *Asia*, with grace & peace frō God the Father, who is, and euer was, and who shal come and abide for euer: and from that holie, and one Spirit of God, whose seuen fold vertues and perfections appeare, euer ministring before the throne of God.

5 And from Iesus Christ, God and Man, who in his own person, hath born a faithful testimonie of the resurrection of the dead, & of all that euer died, he is the first born, and begottē before al eternitie, & is the first fruits of the resurrection, euen the first among the dead that arose vnto heauen: and he is king & Lord ouer al the princes of the earth: Vnto him therefore, that so hath loued vs, that he hath washed vs from our sinnes, by shedding his blood to the death for vs,

6 And thereby hath made vs as Kinges, to raigne with God his Father, and as Priestes, to offer vp our dailie praier and laudings; to him, euen vnto that Lord Iesus (I say) be glorie and dominion for euermore, So be it.

7 Beholde, hee shall come to judgment in the cloudes, and all men shall see him with their eies, yea, euen they which wounded and crucified him, and the wicked of all the kindreds of the earth, shall quake and mourne before him, euen verilie, so shall it be.

8 I am the first, I am the last, euen the first without any beginning, and the last without any ending, saith the Lord God, who present lie is, hitherto euer hath bene, and shal come and abide in all time hereafter, euen for euer and euer, for I am the Almighty.

9 And I *Iohn*, your brother in Apostleship, and a partaker of tribulation with you for the kingdom of heauen, through patience in

4 Iohn, to the seuen Churches which ar in Asia, Grace bee with you, & peace frō him, Which is, and Which was, and Which is to come, & from the seuen Spirits, which ar before his Throne,

5 And from Iesus Christ, which is a faith full witnes, & the first begotten of the dead, & Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sins in his blood,

6 And made vs kinges and Priestes vnto God, eue his Father, to him be glorie and dominion for euermore, Amē

7 Behold, he cometh with cloudes, & euerie eie shal see him: yea, eue they which perced him through: and all kindreds of the earth, shal waile before him, euen so, Amen.

8 I am Alpha & Omega, the beginning and the ending, saith the Lord, Which is, and Which was, & Which is to come, euen the Almighty.

9 Iohn, euen your brother, & companion in tribulation, and in

in the kingdom & patience of Iesus Christ, was in the yle called *Pathmos*, for the word of God, & for the witnessing of Iesus Christ.

10 And I was *rauisht* in spirit on the Lordes day, and heard behind me a great voice, as it had bin of a trumpet,

11 Saying, I am Alpha & Omega, the first and the last: and that which thou seest, write in a booke, and send it to the seuen Churches which are in *Asia*, vnto *Ephesus*, & vnto *Smyrna*, & vnto *Pergamus*, & vnto *Thyatira*, & vnto *Sardi*, & vnto *Philadelphia*, and vnto *Laodicea*.

12 Ther I turned back to see the voice, that spake with me: & when I was turned, I saw seuen golden candlesticks,

13 And in the midds of the seuen candlesticks, one lik vnto the Sonn of man, clothed with a garment down to the feet, and gird about the pappes with a golden girdle.

14 His head & haire were white as white wool, & as snow, & his eies were as a flame of fire.

15 And his feet like vnto fine brasse, burning as in a fornae,

Iesus Christ, was fugitive in one of the yles of the *Sporades*, called *Pathmos*, for professing the worde of God, and for bearing the true testimonie of Christ Iesus.

10 And there I was *rauisht* in spirit, vpon that day of the weeke that our Lord rose from death, which is the *Sunday*: then heard I behind me a mighty voice, terrible and loud as a trumpet.

11 Saying, I am the beginning, and the ending, yea, the firste before all begininge, and the laste after all endinge: All therefore, that I let thee see, write in a booke, and sende the same to the seuen Christian Churches, which are in litle *Asia*, to wit, to the Churches of *Ephesus*, of *Smyrna*, of *Pergamus*, of *Thyatira*, of *Sardi*, of *Philadelphia*, and of *Laodicea*.

12 Then I turned backe to see him, whose voice I had heard speaking to me: and when I had turned, I sawe seuen shining Candlesticks, bearing the type and figure of those seuen Churches.

13 And in the midst of these seuen, Christ himselfe in his Deitie, vnder the like-nesse of his Humanitie, arrayed as in long garmentes, berokening grauitie and wisdom: and in signe of diligence and readiness, he was girded with the golden and precious girdle of veritie, justice, and power.

14 His head and white haire, whiter than wooll or snowe, importeth his honourable and reuerent antiquitie and age from all beginning: his fierie eies do pearce the secrets of al heartes, and terrifie his enemies.

15 His feet are firme and stable to stand, as brasse pillars in defence of his Elect, and are swift and terrible as a consuming fire, against

against the wicked, and his voice by his preachers is loud and open, as of a multitude of people and waters.

16 And he preserved & kepted in his mighty hand of protection, the holy 7 teachers & instructors of these seven Churches, who as starres of heauen, yeelded the light of Gods trueth among them, & out of his mouth, by his teachers, proceeded the sword of true doctrine two edged, conquering in his elect on the one side, & subdewing & destroying his enemies on the other side, and in the beautie of his face shined (brighter than the Sun) the bright light of æternall life.

17 And when I saw his heauenlie majesty, I (lacking strength) fell at his feet as dead: then extended hee his mercifull hand, and gentle protection ouer me, comfortably saying vnto me, be not affraied of me, I am thy Lord, without beginning, & without ending.

18 I rose to life, and doe liue, though I was slaine to redeem you, yea, now behold, I liue for euermore, Amen: and I haue power ouer death and hell, to open and close the same at my will.

19 Write vp therefore, these things which thou hast seene by vision, both concerning these things that are, and these things which shal come to passe hereafter.

20 And be sure, the seuen starres, which by vision thou didst see in my right hand, & the seuen golden candlesticks, are mysticallie to be vnderstood (as before is said) euen the seuen starres do meane the 7 seuen messengers or ministers, which God hath sent to instruct these seuen Churches: and the seuen candlesticks, which appeared to thee, doth meane those same seuen Churches.

and his voice as the sound of many waters.

16 And hee had in his right hande seuen starres: and out of his mouth went a sharpe two edged sword: and his face shone, as the Sunne shineth in his strength.

17 And when I sawe him, I fell at his feet as dead: then he laide his right hand vpon mee, saying vnto me, Feare not: I am the first and the last,

18 And am aliue, but I was dead: & behold, I am aliue for euermore, Amen: and I haue the keyes of hell, and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shal come hereafter.

20 The myserie of the seuen stars, which thou sawest in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

Notes

Notes, Reasons, and amplifications.

* As God hitherto neuer left his Church destitute of doctrine, to instruct them, and of prophecies to forewarne them: So here hath his Majestie provided, al the former bookes hitherto of the new Testament, to containe the Christian doctrine: and this book of *Reuelation*, to containe the whole Christian Prophecie to the worlds end. *Apocalyps* then is a Reuelation, and therefore, is this book so intituled; for, that by the will & ordinance of God, Christ hath reueiled the same, word by word, as it is written in the text, to his Disciple *Iohn*, and now doth daylie by his holy Spirit, reueile more and more the meaning thereof, to vs in this our age, for the which it hath bene chieflie instituted.

^b Here is this booke described to proceed from God, and come to the seuen Churches by foure degrees: Firste, God giueth the same to Christ: Secondlie, Christ sendeth his Angell, or Angelles bearing commision: Thirdlie, the Angel instructeth *Iohn*: Fourthlie, *Iohn* writeth the same to the seuen Churches. Not meaning hereby, that the Angelles onelie are appearers to *Iohn*: but sometime the Father, as chap. 4. sometime the Sonne, as in this chapter; sometime the holie Spirit, as chap. 14. 15. and other places: at which times, for confirmation of the smaller visions; the Trinitie in these great visions, sheweth his vnspeakable glorie, but in other smaller visions, concerning thinges to come, the Angels (as sayeth this text) are made reporters, shewers, and expositers, as chap. 17. 1. 7. and diuers other partes, as plainlie appeareth chap. 22. 8. 16. For, he saith not here, the Angels are sent to shewe all the visions, or visions of Gods glorie, for it was the Trinitie it selfe that shewed it selfe, and appeared in his owne visions, and not the Angels, as hereafter [note ¹] shall be shewed: But he speaks here, of propheticall visions, which Christ saith here, hee sent his Angels to shewe.

^c Some haue vnadvisedly impugned the authoritie of this book, by diuers friuolous conjectures: and among the rest, because *Iohn* hath so often herein named his name, thinking it not agreeable to the Apostolique grauitie, to caste vp so oft his owne name; and therefore, esteeme they rather this booke to bee sette out in his name by others than by himselfe, for that hee doeth not the like

like in his Euangell. But contrary to their opinion, in all the scriptures, the writers of doctrine do not so often expresse their names, as the writers of prophesie doe: for the doctrine receiues the authoritie of the owne present veritie, and of the Spirit of God, but the Prophecy receiues the authority by the author, who is known to be a Prophet, whereas otherwise, the booke could not be known to be true before the performing thereof. Consider hereupon, *Daniels* prophesie, where ye shall finde his name more than three-score times repeated: yea, in the first person, ye shall find [*I Daniel*] repeated about nine times, in the 7. 8. 9. and 10. chapters: whereas *John* repeateth his name but five times in all this booke. Hereby then no man can gather, but that this booke was written by that selfe same *John*, who was both Christes beloued Disciple, and an Euangelist. And therefore, stileth hee himselfe here the seruant of Christ, who hath borne witnesse of Christ Iesus, of these things which he saw, as being one of the foure Euangelists that wrote the historie of Christ, which with his eyes he saw.

^a There is but one holie Spirit, whose chiefe functions & graces are deuoted into seuen: whereof read the notes^e of the fourth chapter. For the better comfort therefore of the seuen Churches, to supplie their beleefe and weake faith, hee letteth them vnderstand, that there is such a compleat perfection in Gods Spirit, that it hath as manie functions and graces to conserue them with, as are agreeable to their number of seuen.

^c For two causes is Christ called the first borne of all that died: First, because in the Leuitical Law, the first borne, and first fruites, or primices, were consecrated and offered vp vnto the Lorde, and because of all men that euer took life and died, onlie Christ is that first fruite, that is offered vp an acceptable Sacrifice to God the Father, as *Paul* testifieth, 1. Cor. 15. 20. Therefore, he is called the first borne, euen in his humanitie figuratiuelie, although reallie manie others were borne neere foure thousand yeares before him. Secondly, in consideration of his Deitie, euen of that worde, that is God, and long after took flesh: euen in consideration (I say) of the eternitie thereof, because it was before all beginning: Therefore, is Christ (who is that word) called the first borne among the dead, Col. 1. 15. 17. 18. Although not the worde or Deitie that took flesh, but the flesh it self died: and so in this sense, the being first begotten

ten

ten is imputed to Christs Deitie, and æternall word; and to die, is imputed to his fleshlie humanitie; and so to Christ, as hee is fullie both God and man, both these properties of being the first borne, and of dying, are iustlie appropriate, according to the diuers respects aforelaid.

^f Euen in the clouds he ascended from hence into heauen, Act. 1. 9. 10. 11. and that way shall he returne to judgment: read hereupon cap. 14. note^m thereof.

^g Of the greek A, B, C, (in which language this book was written) *Alpha* is the first letter, and *Omega* is the last: & so God stiling himselfe the first letter & the last of that A, B, C, hee both thereby meaneth, as also incontinentlie subjoyneth the meaning thereof, saying, *I am the beginning and the ending.*

^h *Pathmos* is one of the yles, that are called *Sporades* or *Cyclades*, lying in *Mare Egeo*, by East the coast of *Asia minor*: Herein hid *S. John* himself from the great tyrannie and persecution of *Domitian*, where he abode vntil *Domitian* died, and that yeare *Anno Christi*, 97. or 99. hee wrote this booke in that yle: as appeareth by *Irenæus* and *Eusebius*.

ⁱ The day of rest and godlie exercises, while Christe his death was celebrated vpon the Saterdag, which of olde was the Iewish Sabbath day, but in memorie of Christs resurrection, and victorie ouer death, the Apostolique Church transported the exercises of that day to the Sunday, which was the day of the week, that Christ arose vpon, & therefore is called the Lords day: the which day, the people (appearingly conuening to serue God) are desired by *Paul* 1. Cor. 16. 2. to giue contributions to the poore, and there he calleth it the first day of the week: And so indeed, where the Saterdag is the seuenth and last day of the week, the Sunday fallies to be the first, and is vsed for our Christian Sabbath and day of the Lord.

^k That these seven Candlestickes doe meane these seuen Churches of litle *Asia*, is plaine by the end of this same chapter. Further, how the olde Leuiticall Candlestick was also a figure heréof, is to be said in the fourth chapter, note^o thereof.

^l Because the text calleth this midmost not the Son of man, but like vnto the Son of man: Therefore, some may think this not to be Christ, but an Angell bearing the type and figure of Christ, whom Christ had deputed vers. 1. to signifie and represent these thinges to

to

to *Iohn*, and so this Angell, not to be the Son of man, but like vnto the Sonne of man: But (after mine opinion) God, who in his second commandment, wil haue vs to represent him by no forme, wil also represent himselfe to vs by none other, but by himselfe, lest we otherwaies being abused, shuld giue the honour of God to Angels. And certain it is, that neither will God be the author, nor good Angels the instruments, so to illude mankind: And for confirmation then, that this midmost is Christ, and no Angell, nor other bearing the type of Christ: it is euident, that hereafter he calleth himselfe by the titles of Christ, the *first* and the *last*, *who liueth & was dead*: and finallie (cap. 2. 18) he calleth himselfe the Sonne of God: And these titles (I am sure) none in heauen will accept nor vsurpe, except Christ onelie, to whome they appertaine. But then may you demaund, why doeth not Christ call himselfe reallie the Sonne of man, but like vnto the Sonne of man? The answer hereof, making much against Transubstantiation, is therefore to be deduced at length. I say then, that so long as Christ was in this world, appearing corporallie to man, he stiled himselfe the Son of man, as hauing his flesh & humane body conuersant with vs: but contrarily, both before his incarnation, as also since his ascension, when euery in all the Scriptures he did visibly appear to his Saints, his visibly shape & appearance, is not called the Son of man, but the likenes of the Son of man, *quasi Filius hominis*, or *similis filio hominis*, as in *Dan. 7. 13.* & *Dan. 10. Ren. 14. 14.* and in this place, or wherefoeuer els: and yet by the whole properties of these selfe same textes, that same that appeared in vision, is knowne to be Christ, as this same, who here is called the likenes of the Son of man, or like vnto the Son of man, is hereafter in expresse terms, called the Son of God: neither maketh this anie repugnance or contradiction, to the essential nature of Christ, who is really both the Son of God, & the Son of man, being spokē of Christ, either before his incarnatiō, or since his ascension: for first, becaus his humanity could not be really seen of *Daniel*, before it was conceived of the Virgin; therefore, *Daniel* saw Christs Godhead, euen that Word that is God, saw he transfigured (for his capacity) into the likenes of a man, or likenes of the Son of man, but not in a man, nor in the Son of man, till he tooke flesh of the Virgin. The like transfiguration is oft read to be also of Angels in the likenesse of men, but not in men. Also, secondlie,

since

since Christ his ascension into heauen, his humanitie hauing residence only ther, his Deitie being both there, & also euery where: that Deitie (I say) euen after Christs ascension, as before his incarnation, is said here to appeare, not in his humanitie, as the Son of man, but in the likenes of the Son of man, for that his humanitie, whereby he is the Sonne of man, is not here, but in heauen, and his Godhead which is here, taketh not the flesh of the Sonne of man, but the visibly likenesse of the flesh of man, by such a notable difference, either in the vision, or in the Spirit of the Prophet, that he knew it to be Christ in his Deitie, and not in his humanitie, but bearing the figure and likenes of his humanitie. Some vnadvisedlie will thinke this, to meane a separation of Christs Deitie from his humanitie: But contrarily, we say, that Christ his Deitie, conijunct in heauen with his humanitie, doth both make his chiefe residence with the same, and doeth also flowe therefrom ouer all the whole world infinitlie; as in comparison, the light beams and spirituall vertues of the Sun, are conijunct in heauen with the corporall and visibly bodie of the Sun, wherein they haue their chiefe residence, & doe also flow from thence vnto euery place: Also, the spiritual vertue & sight is in the body of the eie, as his chiefe seat, and doth likewise flow from thence toward all things visibly: Can any man say, that the beame subsisteth it selfe alone, and is separate from the Sun, or that the sight subsisteth it selfe alone, and is separate from the eie, seeing the bodie of the Sunne is the verie locall seat of light, & the eie of the sight? No more mak we Christs Deity alone to be separate from his humanitie: the more that the Deitie is vniuersall and euery where, and the humanitie locallie in heauen; for, the Deity (being euery where) is also in heauē with the humanitie, though it likewise from thence extendeth it selfe, & floweth ouer euery place. So that, for conclusiō, the Diuinitie of Christ, that here appeared to *S. Iohn*, brought not down his humanity from heauen; for then hee had called that humanity that appeared, the Son of man, as (cap. 2. 18) he calleth his Diuinitie the Son of God: but that Diuinitie took onlie, in presence of the Prophete, and for his instruction, a shape like a man, which therefore, he calleth not the Son of mā, but the likenes of the Son of mā. Hereof the folloiweth, that seeing christ cometh no otherwise into the world since his ascension, thā he cam before his incarnatiō, that is to say, by his Deitie,

Deitie, & that his Deitie sheweth not his humanity, here on earth to his Saints, but onlie the likenes thereof (as saith the text) and so brings not down his real & naturall bodie from heauen while the latter day; therefore, his real bodie can neuer be in the Hoste, nor transubstantiate therein. Further hereof, reade note ^c following, and note ^d of the second chapter.

^m Long garments or gowns were of old, & to this day ar worn of Doctors and Senators, to represent grauitie and wisdom, as may be seene, that euen in those daies the Scribes, Pharisees, and Doctors of the Law did vse, or rather abuse them: and therefore, are reproched of Christ, *Mar.* 12. 38. But here by the right vse and wearing thereof, Christ doeth typicallie represent, his wisdom and perfect grauitie.

ⁿ Girding is a signe of readinesse: read *Luke.* 12. 35. and *Luke.* 17. 8. speciallie, readines in execution of iustice, *Esa.* 11. 5. *Iustitia cingulum lumborum eius: iustice shal be the girdle of his loynes*, conjoined with power and strength, as *Psal.* 17. 33. 40. The girdle therefore, that representeth these excellent properties, is said to be of golde; that is to say, precious, and honorable, as likewise is to be saide, *Reuel.* 15. 6. note ^e.

^o White haire importeth also grauitie, wisdom, and age, worthie and due of all reuerence, as saith the Poet,

Magna fuit quondam capitis reuerentia canis:

In old times men much honored, The old and graue white-haired head. And seeing these properties of grauitie, wisdom, and honour, as also of antiquitie, belong to Christ, he therefore, for our capacitie, is described with white haire.

^p Waters here may either bee literallie taken, or prophetically, as *Reuelat.* 17. 15. for people: alwaies meaning here the voice of God to be loude, open and publique.

^q These seuen starres are in the end of the chapter, interpreted to be seuen Angels or messengers, which are the Ministers of the seuen Churches.

^r As the tongue and euill speaking of the wicked, is called the sword of their mouth, *Iob.* 5. 15. *Psal.* 56. 5. & *Psal.* 58. 8. and *Prov.* 5. 4. whereby the Godlie are trapped, deceiued, and oftentimes destroyed: So also *a contrariis*, this two edged sword of Christy in his teachers mouthes, is the doctrine of truth and true discipline where-

whereby the wicked are confounded, and the godlie are conquered, and brought in into Christs kingdome, *Apoc.* 19. 15. And for further confirmation, that this two edged sword is the true doctrine of God, read *Paule* to the *Hebrewes*, 4. 12. saying, *The word of God is liuelie & mightie in operation, & sharper than any two edged sword* and *Psal.* 148. 6. *And a two edged sword in the hands of the Saints.*

^f This vision is agreeable in this, and almost in all points with the vision of the man that was seene by *Daniel*, cap. 10. 5. & therefore, as this is Christ, so is also he whome there *Daniel* sawe: but where he calles him a man, according to the shape he did beare, he againe incontinently interpreteth him, neither to bee a man, neither the Sonne of man, but like to the similitude of the Sonne of man, ver. 16. and like to the vision or figure of a man, ver. 18. & this example of *Daniel*, confirmes our former note ^l, where wee prooued Christ, neither before his incarnation, nor after his ascension, to appeare in his humanity to his Saints, but euer in his Deitie vnder a figure, like to his humanity: his humane bodie since his ascension, abiding in heauen vntill the latter day: read herupon ^l above written, and the note ^d chap. 2. following.

^t Here may some, contrarie to the foresaide notes ^l and ^f, induce a sophisme, saying, hee who was dead, and reuiued eternally appeared to *John*: But Christ in his humanity died, and reuiued againe eternally: Therefore, Christ in his humanity appeared vnto *John*. For opening the deceit of this caption: the *subiect* of the assumption is Christ alone, his *attributum* is to die in his humanity, and to reuiue againe eternally, and therefore neither this his humanity, nor any part of this *attributum* ought to be repeated in the conclusion, but onlie the *subiectum* Christ, with the *attributum*, *propositionis* after this forme: He who was dead, and liueth eternally appeared vnto *John*: But Christ died in his humanity, and reuiued againe eternally: Therefore, Christ appeared vnto *John*. And to the effect that the vulgar capacities may vnderstand these fraudes: This is (as one would say, in a familiar example) He who caried this booke to you, wrote the same: But on horseback I caried this booke to you: Therefore, on horseback I wrote this booke: Whereas the right argument should be this waies disposed: He who caried this booke to you wrote the same: But I caried this booke to you on horseback; or rather only simply: But I caried this booke to you

you: therefore, I wrote this book. Praying therefore, the simple to beware of these and the like sophismes, I thought good in this due place, to yeeld this one by way of example.

"Hereby, & by the writing of the book within & without, mentioned cap. 5. 1. appears plainlie, that not only there are prophecies of things to come, written in this *Reuelation*, but also histories of such things past, as may be a brieft introduction to the prophetic, as ye shal find (chap. 6.) of the seven seales, which were al perfourmed, before they were written.

* Seing in the greek, al messengers of God ar termed by Angels, therefore, must these Angels of the seuen Churches without al question, mean these ministers or messengers, that God hath sent to teach them, as is prooued immediately by the next chap. where S. *John* is commanded to write to the Angel of the Church of *Ephesus*, of *Smyrna*, &c. This necessarilie, is to the ministers of the Churches, and not to the Angels that S. *John* should write.

CHAP. II. THE ARGUMENT.

The general peface to the seuen Churches, being premitted in the first chap. now in this chap. followes out the particular messages, direct to four of the said Churches, comending their wel doing, & exhorting perseuerance, & reproving their defectio, & craving their amedment.

The paraphrastical Exposition.

Vnto the Pastour or Minister of the Church of *Ephesus* write thou, & shewe that these things saith the Lord Iesus, that holdeth the pastors of these seuen Churches vnder his merciful hand and protection, and is present himself in the midst of these his seuen holie Christian Churches.

2 I know thy ^a workes, O Church of *Ephesus*, and the trauell, and patience, thou hast for my sake, and how thou detestest, and reproouest all that doe euill, and howe thou hast tried out the false Apostles, & hast found them dissembling liers.

The Text.
Vnto the Angell of the church of Ephesus: write, These things saith he, that holdeth the seuen stars in his right hand, & walketh in the midst of the seuen golden Candlestickes.
2 I know thy workes, & labor, & thy patience, & how thou canst not forbear the which are euill, & hast examined the which say they are Apostles, & are not, & ^{hast}

hast found them liers.

3 And thou hast suffered, & hast patience, & for my names sake hast laboured, and hast not fainted.

4 Neuertheles I haue ^{some what} against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, & repent, & do the first workes: or els I will come against thee shortly & wil remoue thy candlestick out of his place except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.
7 Let him that hath an ear, hear what the Spirit saith vnto the churches, To him that ouercommeth, will I giue to eat of the tree of life, which is in the midst of the paradise of God.

8 And vnto the Angel of the Church of the *Smyrnians* write, These things saith hee that is first, and last, which was dead, and is aliue.

9 I know thy workes, & tribulation, & pouerty, (but thou art rich) & I know the blasphemy of them, which say they are Iewes, and are not but are the Synagogue of Satan.

10 Feare none of those thinges, which

3 And thou hast endurrd trouble patientlie, and for my names sake, hast stil continued in all godlie exercises, without fainting or falling backe.

4 Neuertheles, I haue to reprove thee, that thou hast made ^b defection from that charitable loue, that thou sometimes had.

5 Remember therefore, of that defection, repent and amend the same, by taking vp againe thy former charitable doing, or els I will come shortlie in my justice, and remoue my Church from among you, vnlesse you speedilie amend.

6 But in this I praise thee, that thou abhorrest the common harlotry and confusion of the heretike *Nicolaitans*, which also ar abominable in my sight.

7 Let him that hath iudgment vnderstand, what Christ, ^d spirituallie appearing, speaketh vnto his Churches: To him, saith he, that ouercommeth his temptations, shal I giue the food of euerlasting life, which he shall enjoy in the spirituall ^e paradise of heauen, with God the Father eternallie.

8 And vnto the Pastour or minister of the Church of the *Smyrnians* write: These things saith the Lord Iesus, who is without beginning, & without ending, who suffered ^f death for mans sake, and now liueth eternallie.

9 I know thy workes, thou Church of the *Smyrnians*, and the trouble that thou endurrest, and both thy pouertie in spirit, and contēning of worldly riches; but thou hast steeled abiding thee in heauen: I know also the blasphemous intisement that certain dissembling Iewes mak vnto you, but they ar the very deuils disciples, & Synagogue of Sathan.

10 Feare not therefore these persecutions, which

which you shal suffer: for behold, I foretew you, it shall come to passe, that the devil shall stirre vp his tyrants to persecute and imprison you, that ye thereby may bee tempted, and abide triall, and that persecution shall laste tenne^h yeares: but bee thou faithfull euen to the death of the bodie, and thou shalt bee crowned with the glorie of eternall life.

11 Let him that hath judgement, vnderstande what Christ, spirituallie appearing, speaketh vnto his Churches: he that abideth constant, ouercomming his temptations, shal be deliuered from the^k eternall death and damnation of the soule.

12 And to the Pastour of the Church of *Pergamus*, write: Thus saith the Lorde Iesus, out of whose mouth proceedeth the two-edged sword of true doctrine and sharp threatenings.

13 I know thy works O Church of *Pergamus*, and what wicked companie you dwel among, euen among those where Sathan hath set his throne, and yet you worship my name and haue not denied the true Christian faith in the daies of the greatest persecution, when your^l Pastor *Antipas*, my faithful martyr was slaine by those tyrants among you, in whom Sathan dwelleth.

14 But I haue certaine offences to lay to thy charge, because thou entertainest them, who teach to eat things sacrificed to idols, & commit whoordome, as *Balaam* did^m teach *Balaam* to put out their beautiful whoores of *Moab*, with their glistering sacrifices to idols, & allured the childre of *Israel* both to eat of their idolothytes, and also to commit fleshlie whoordome.

thou shalt suffer: behold, it shall come to passe, that the Deuill shal caste some of you into prison, that yee may be tried, & ye shal haue tribulation ten daies: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an ear, heare what the spirit saith to the churches. He that ouercometh, shal not be hurt of the second death.

12 And to the Angel of the Church which is at *Pergamus*, write, This faith hee, which hath the sharp sword with two edges.

13 I know thy works and where thou dwellest, euen where Satans throne is, & thou keepest my Name, & hast not denied my faith, euen in those daies whē *Antipas* my faithful martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast therē that maintaine the doctrine of *Balaam*, which taught *Balaam* to put a stumbling block before the children of *Israel*, that they should eat of things sacrificed vnto idols, & commit fornication.

15 Euen

15 Euen so hast thou them, that maintaine the doctrine of the *Nicolaitans*, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fighte againste them with the sworde of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercometh, will I giue to eat of the *Manna* that is hid, and will giue him a white stone, and in the stone a newe name written, which no man knoweth, sauing he that receiueth it.

18 And vnto the Angell of the Church which is at *Thyatira* write, These things saith the son of God, which hath his eies like vnto a flame of fire, and his feete like fine brasse.

19 I know thy works and thy loue, and seruice, and faith, & thy patience, & thy works, and that *they are* more at the last than at the first.

20 Notwithstanding I haue a few things against thee, that thou sufferest the woman *Iezabell*, who calleth her selfe a Prophetesse

15 Euen so you entertaine them among you, that maintaine the like doctrine of the *Nicolaitans*, who confusedly make wiues, and all other things to be common, whose doctrine is abhominable in my sight.

16 Repent & amend thy selfe hereof shortly, or els I will suddainlie come against thee, and will ouerthrowe them with the deuouring sword of my threatenings.

17 Let him that hath judgment vnderstand, what Christ, spirituallie appearing, speaketh vnto his Churches: To him (saith he) that ouercometh his temptations, will I giue my selfe, as foode to his soule, who am the true, spirituall and invisibleⁿ bread of life, that came from heauen: And as the ancients gaue a^o white stone in token of victorie and freedom: so shal I, who am the true corner stone, giue my selfe to dwell in him, and he in me, euen that stone shall he haue, which is intituled by my newe and sauing name of Iesus, which none^p doeth rightlie knowe, but hee that receiueth saluation thereby.

18 And vnto the Pastor of the Church of *Thyatira* write: These things saith the^q Sonne of God, the fierie flame of whose eies seeth the secrets, and terrifieth the thoughts of all heartes: and whose feet are firme and stable to stande, as brasen pillars, in the defence of his Elect.

19 I know thy works, thy charitable loue, thy true seruice, thy liuelie faith, and thy great patience, and that thy good and holie works do increase, and growe more in the end, than they were in the beginning:

20 Notwithstanding, I haue certaine offences to lay to thy charge, in that thou sufferest the diuelish woman *Iezabell* (who calleth

her selfe a Prophetesse) to teach & seduce my seruantes enticing them both to the filthy whoordome of the bodie, and to spirituall whoordome with idoles, in eating of their ethnicks sacrifices, and Idolothytes.

21 And I haue forborne her for a season, giuing her leifure and space to repent, and amend her whoorish idolatric, but she repented not.

22 Behold, I shall cause her busk and set out all her idolatrous intisements, and those that goe a whooring after her idolatries shall be cast with her, into most extreame affliction: vnlesse they repent them of their wicked workes.

23 And her idolatrous children shall I destroe to the death; and all the Churches shall know that I the Lord am he, which searcheth out the desires of the mind, & secretes of the heart, and I will rewarde euerie one of you, according to your deseruings.

24 And vnto you I say, euen vnto the rest of them that are at *Thyatira*, so manie of you as haue not imbraced this diuelish doctrine, nor learned that profounde knowledge (as they terme it) of Sathan, I will lay vpon you no burthen of other traditions,

25 But that which I haue already taught you, that keepe, and holde fast & sure, till I come againe, to iudge the worlde.

26 For to them that doe overcome their temptations, and perseuere in good workes, keeping my precepts to the ende, will I giue power to raigne and triumph with mee ouer all the wicked nations.

27 And I in them, and they in mee, shall subdewe these wicked vnder the scepter of our seruitude, and as pot-shardes so shall

to teach & to deceiue my seruantes, to make the commit fornication, and to eate meats sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and shee repented not.

22 Behold, I will cast her into a bedde, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe, that I am he which search the reins and heartes: and I will giue vnto euerie one of you according vnto your workes.

24 And vnto you I say, the rest of them of *Thyatira*, as many as haue not this learning, neither haue knowne the deepnes of Satan (as they speake) I will put vpon you none other burthen.

25 But that which you haue already, hold fast till I come.

26 For he that ouercometh, & keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 And he shall rule them with a rod of iron, and as the vessels of a potter shall they bee broken.

broken: euen as I haue receiued that power of my father.

28 And I wil giue vn to him the morning starre.

29 Let him that hath an care, heare what the Spirit saith to the Churches.

these bee broken and destroyed, euen of mee shall they haue power, as I haue receiued that power of God my father.

28 And I shall giue vnto them the light of the Euangell, and shall adorne them with the morning beames, of the Sonne of iustice.

29 Let him that hath judgement vnderstande what Christe, spirituallie appearing, speaketh vnto his Churches,

Notes, Reasons, and Amplifications.

* Such is the mercie of God, that these good workes that wee acknowledge to be done by his holy Spirit, working in vs, hee imputes them to be our workes. But contrarily, let the presumptuous man assure himself, that if he esteeme these good workes to be of himselfe, God in his judgment shall let him find, to his confusion, that only God is good (Mar. 10. 18) and that no goodnes is in man. *ibid.* And that all flesh is subdewed to sin (Rom. 3. 9. 10) Woe therefore, to him who otherwise presumptuously judgeth.

^b Hereby learne, that a great number of good workes, are not sufficient, but God requireth at our hande, that wee preasse by all means possible, to attaine to a perfection in euerie good worke, as Christ testifieth, (Matth. 5. 48.) saying, *Be ye also perfect, as your Father in heauen is perfect.*

^c The *Nicolaitans* were hereticks, affirming viues, and al things to be common. Hereof read more amplie the note following.

^d This Spirite that speaketh to *Iohn*, and to the Churches, is neither an Angel, neither the person of the holie Spirit, but Christ himselfe: for, this same Spirite that speaketh, calleth himselfe immediatelie the First and the Last, and he who died, & liued again, (ver. 8) and the Sonne of God (ver. 18.) Where note, that he therefore, being Christ, calleth here himselfe a Spirit, because he appeared not to *Iohn* in his humanitie, but spirituallie in his Deitie, vnder a shape, like to the Sonne of man (as saith the text, cap. 1. 13) and not in his perfect shape of the Sonne of man: Of this read the notes ¹ and ² of the first chapter.

^c Paradise literallie in the Scripture, is that part in the earth, wherein *Adam* was first placed: But there is a spiritual taking of Paradise, called the Paradise of God, taken for that joy in heaven, which the elect soules, and glorified bodies doe possesse: Read therupon Luk. 23. 43. and 2. Cor. 12. 4.

^f Christ, in the text of the former note ^d, calling himselfe a Spirite, because he appeared not to *Iohn*, by his humanitie (as there is said) yet doeth Christ here speake of his humanitie, howe it died, and rose againe, although his Deitie vnder an humane shape, and not his humanitie it selfe, did then appeare to *Iohn*.

^g How gladlie worldlie pouertie is to bee embraced for riches in heauen, Christ teacheth, Mat. 19. 21. and Mat. 6. 19. 20. 21.

^h How among the Prophets, daies do meane yeares, is prooved by our first proposition, and so these ten daies are ten yeares, euen the last ten yeares of *Traianus* raigne, wherein was great persecution, beginning that yeare, that *Ignatius*, teacher of *Antiochia*, and this *S. Iohn* his Disciple was martyred, Anno Christi, 109. & continuing vnto the yeare of Christ 119. that *Adrian* the Emperor began his raigne.

ⁱ How this Spirite that speakes, is simply no Spirite, but Christ, who is both flesh and Spirite, consider the notes ^f & ^d aboue written, and ^l and ^{chap.} 1.

^k Here, and Apoc. 20. 6. 14. and Apoc. 21. 8. mention is made of the second death, meaning two deathes, to bee euen the death of the bodie, which oftentimes in the Scriptures is called a sleep: & the death of the soul, which is eternal dānation. This same destination vpon the contrary part ye shal find in the scripture of the soul, or life, taking it in the first signification for the soul & life that liueth here: & in the second signification, for the soul & life, that liueth eternallie, as Mat. 10. 38. & 16. 25. Also two resurrections you shal find mentioned in the Scriptures, the one in this world from sinnes and errours, the other at the latter day, when the flesh shall rise againe. Apoc. 20. Consider therefore, these three distinctions of death, life, and resurrection, when in the Scripture they occur.

^l *Antipas* (saith *Aretas*) was the pastour & minister of this same Church of *Pergamus*, by whose example of martyrdom, Christe here exhorteth the rest of that Church to constancie.

^m By, and besides the common Ecclesiasticall histories, which do

do describe the heresie of the *Nicolaitans*, to be, in that they esteeme wiues and all things common: Here *S. Iohn* doth also set out their confused opinion and double whoordome, by example and comparison to the wicked Prophet *Balaam*, who deuised a way to entise the children of *Israel* to perish by offending God, both in corporal and spirituall whoordome. Num. 25. 1. and Num. 31. 16. So then doubtles, the *Nicolaitans* hath bene a sect, that vsed their wiues and women as common, and spared not to eat the offerings made to idoles, expresse against *Paul*, 1. Cor. 7. 8. and 10.

ⁿ That this hid Manna is Christ Iesus, who is our spiritual food, all Christians must confesse. So then, the bread and the wine in the Sacrament, being publique and visible signes, patent to our eies, cannot bee that invisible & hid Manna, which is Christ: & so consequentlie, by transubstantiation, the bread and wine doe not become Christs bodie and blood: but contrarilie, that visible Manna and corporal food of bread & wine, that is taken with our hands, and incorporate in our bodies, and nourisheth our bodies in this transitorie life, betokeneth onelie, and representeth in the Sacrament, that the glorified and inuisible Manna Christ Iesus, who is ascended and hid in heauen, apprehended of vs by faith, and adjoyned to vs spirituallie, doeth nourish our soules to eternall life. And so, for conclusion, that patent Manna, is not this hid Manna by transubstantiation; as the Papiests do judge: but contrarilie, the visible Manna doth represent the invisible, and assureth vs of the full fruit and fruition thereof.

^o *Aretas* reporteth, that the ancients were accustomed to giue a certain white stone to him, that did get the victory in their plaies and games: and therefore, iustlie here may be taken for a signe of victory, that Christ doth giue vs ouer our temptations. Morcouer, among the ancients, they that cleansed or absolved an accused person, did cast in a white stone: and they that filed or convicted him, did cast in a blacke stone, as *Ouid* testifieth, lib. 15. *Metamorph.* in these words:

*Mos erat antiquis niveis atrisque lapillis,
his damnare reos, illis absolvere culpa.*

*Sentence was giuen in ancient times, by stones black and white,
The black convicted men of crimes, the other did them quite.*

So, in that sense, this white stone may well be taken for the absolution

tion

tion of our sins, which Christ giueth to al that victoriously persevere in his faith. In the third sense, himselfe is called the corner stone, Mat. 21. 42. And therefore, saith the text, There is written thereon a new name, or rather (as cap. 3. 12) my newe name: euen that corner stone representeth Christ Iesus. For as *Iehova* is the old name of the Father and Creator, in the old testament, so is Christ Iesus the newe name of our redeemer in the newe Testament. Where note in Prophecies, that it is no absurditie to take a propheticall figure in diuers agreeable senses, as Apoc. 17. 9. the seven heads are both taken for seven hills, and for seven kings and governments: read that text it selfe.

Whether by the former note, this white stone meaneth Christ himselfe, or that victorie and absolution, that proceedeth from him: sure it is, that by Christ onlie obtaine we Christ, and all his benefites: and the name of Christ and Christians receiue wee thereby, dwelling so inseparablie in him, and he in vs, that none doe perfectlie taste how joyfull a thing it is to receiue him, and bee participant of his saluation, except those that receiue the same. This name (Apoc. 19. 12) none is said to knowe but himselfe: meaning none to knowe Christ, but the whole bodie of Christe, who dwell in him, and he in them: for Christ and his members are called Christ. 1. Cor. 12. 12.

How this Sonne of God, who also suffered fleshlie death, vers. 8. is in the verses 7. 11. 17. and 29. called a Spirit, without any repugnance: read thereupon the notes ^d & ^f aboue written.

By this text and the conference hereof with the former 14. and 15. verses, it is euident, that this *Lezabel* was a false *Nicolaitan* Prophetesse, teaching the verie doctrine of *Balaam* and *Nicolans*.

As the bed is the execution place of whoordom, so metaphoricallie, to lay this false Prophetesse in her bed, is no other thing than to set her glorioullie at her altar and sacrifices, among her idols, where is meant, that if anie there, following her idolatries, doe commit spiritual whoordom, and eat of her idolothytes, they shall perish with her for euer: Where note, that in the Scripture whoordome is oft taken in a spirituall meaning for idolatrie: as Deut. 31. 16. Iudg. 2. 17. and infinit other places.

As the children of the true Church are those, who haue bene fostered vpon the word of life, and shall euer retaine the same, so they

they that without recouerie, are poysoned with hereticall doctrine, are here called the children of these heretikes that haue taught them.

Here doth our Saviour expresse note how sweete a yoke his yoke is, as Matth. 11. 30. and how to adde vnto the pure & naked word of God, is so burthenous, that he himselfe will adde no farther traditions therunto, til his latter coming. Seeing Christ the wil adde no more than his simple word, by what authoritie doeth men, vnder pretext of Catholikes & Christians, adde to the Christian religion infinite traditions and ceremonies of mens inuentions, against the which Christ speaketh both here, and in Mark. 7. and Luk. 11. and in other places.

Though to governe all Nations with a Scepter of yron &c. bee a propertie onlie assigned to Christ in all the Scriptures, yet in his mercie, he so is in vs, & we in him, that therby we are made heires and partakers with him in his kingdom & glory; & so consequetly also in this preheminance ouer the wicked nations. Of this vnion & communion promised to vs, read Ioh. 14. 20. & Ioh. 17. 21. and Mat. 19. 28. and 25. 34. Rom. 8. 17. & 1. Cor. 6. 3. Apoc. 3. 21. And therefore, in this text, to the same sentence immediatly ar subjoynd these words, *Euen as I receiued of my father*: meaning, that hee giues vs power to raign ouer the wicked, as he hath receiued that power of his father, &c. And so I allow not this lection: *Euen as I receiued of my Father, so wil I giue him the morning starre.*

CHAP. III. THE ARGUMENT.

The former four Churches of Ephesus, Smyrna, Pergamus, & Thyatira, being in the former chapter admonished to perseuere in their wel doings, and amend their euill doings, our Saviour in this chapter, proceeds with the like admonition to the last three Churches of Sardis, Philadelphia, and Laodicea.

The Text.

AND write vnto the Angell of the Church, which is at Sardis, these things saith hee, that

The paraphrasical Exposition.

AND vnto the Pastour of the Church of Sardis write: These things saith the Lord Iesus, who hath the sevenfolde graces of his holie Spirite vnited in Godhead with him, and

and therby holdeth the Pastors of your seuē Churches vnder his protection. I knowe thy workes, *o sardis*, thou bearest the name, that thou liuest in mee by liuelie faith: but contrarie, thou and thy faith are but dead.

2 Awake from thy slothfulnesse, and by godlie exercises strengthen and quicken vp againe, the small spark of faith, which as yet is in thee, but is in danger vtterlie to bee extinguished: for I haue no waies founde thy workes to be perfect before God.

3 Remember therefore, the doctrine that you receiued, and heard, and cleaue fast therunto, and repent thy sweruing therfrom: for if thou wilt not repent and be wakened from sin, I shall come as a ^btheefe vnawares vpon thee, and shall spoile thee of all my benefites, and thou shalt not know the houre nor time when I come.

4 Neuerthelesse, I know ye haue a certain in *Sardis* with you, knowne to me by name, which yet haue not defiled their bodies, and these shall walke with me in the puritie and regeneration of the bodie, for I haue accepted them as worthie thereof.

5 He that ouercommeth his temptations, shall be clothed with a pure and glorified bodie, and I will not blot out his name from among the liuing, but I will aduouch him by name, as mine own before ^cGod and his holie Angels.

6 Let him that hath judgment vnderstand what Christ, spirituall appearing, speaketh vnto his Churches.

7 And vnto the Pastour of the Church of *Philadelphia* write: These things saith the Lord Iesus, who is holie and true in all his sayings, and hath the key of the spirituall

hath the seuē Spirit of God, and the seuē stars: I know thy workes for thou hast a name that thou liuest, but thou art dead.

2 Be awake, & strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, & thou shalt not knowe what houre I will come vpon thee.

4 *Notwithstanding*, thou hast a few names yet in *Sardis*, which haue not defiled their garments: and they shall walk with me in white: for they are worthie.

5 He that ouercommeth, shall be clothed in white array, & I will not put his name out of the book of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, hear what the Spirit saith vnto the Churches.

7 And write vnto the Angell of the Church which is of *Philadelphia*, these things saith

he

he that is holie & true, which hath the key of *Dauid*, which openeth and no man shutteth, and shutteth and no man openeth,

8 I know thy workes: behold, I haue set before thee an open dore and no man can shut it: for thou hast a litle strength, & hast kept my word, and hast not denied my name.

9 Behold, I will make thee of the Synagogue of Satan, which call themselves Iewes and are not, but do lie: behold, I say, I will make them, that they shall come and worship before thy feet, and shall know that I haue loved thee.

10 Because thou hast kept the worde of my patience, therefore, I will deliuer thee from the hour of temptation, which wil come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man tak thy crown.

12 Him that ouercometh wil I make a pilare in the Temple of my God, & he shall go no more out: and I wil write vpon him the name of my God, and the name of the citie

^dhouse of *Dauid*, euen his holie Temple and Church, to open vp the true doctrine thereof, which none thereafter shall be able to obscure: and to close vp the mysteries thereof, which none, but by him, shall be able againe to open vp.

8 I knowe, *o Church of Philadelphia*, thy good workes: Beholde, I haue made to thee an open accesse to the knowedge of mine Euangell, and none shall be able to close vp or hide the same from thee: for thou art strong ^ein a parte, and hast firmelie kept mine holie word, and hast neuer denied my name.

9 Beholde, I will make these pretended Iewes, who are indeede the Synagogue of Sathan, and are no true Israelites, but doe teach lies: Beholde, (I say) I shall make these, that now wold seduce & trouble thee, to come and fall downe penitent at thy feete, yeelding reuerence vnto thee and worship vnto me, when as they shall know that I haue loved thee.

10 And because thou hast kept my precepts and holy word, with patience and constancie, therefore, I will deliuer thee in the time ^hof triall and persecution, which shall come shortly vpon the Christians throughout all the world, whereby their constancie shall be tried, in all the quarters of the earth.

11 Behold, it shall not be long to my last comming, holde therefore, and sticke fast, to that doctrine that thou hast receiued, least thy glorious reward and triumphant crown be giuen to another.

12 Him that here ouercometh his temptations, will I promote hereafter to bear speciall rule in that heauenlie Temple and kingdome

dome of God, and hee shall no more swerue from mee, nor wander astray, for I wil intitule him by the name ^k of a godlie man, and by the name and stile of the citizens of Gods heauenlie kingdome and newe *Ierusalem*, euen of that glorious estate, that God from the highest heauen, shall vouchsafe to poure downe on his elect: and finallie, I wil stile and name him by mine owne newe name, a true Christian.

13 Let him that hath iudgement vnderstand, what Christe, spirituallie appearing, speaketh to his Churches.

14 And vnto the Pastour of the Church of the *Laodiceans* write thou, These things faith ¹ Veritie it selfe, euen the Lord Iesus the most faithfull and true witnesse, the ^m originall by whome all the creatures of God were created.

15 I know thy workes ^o Church of *Laodicea*, that thou art neither simplie ignorant, nor zealous and feruent according to thy knowledge, I would thou werest either colde by ⁿ ignorance, or feruent by knowledge:

16 But because thou art betwixt them luke warme, and neither a simple ignorant nor a feruent Christian: it muste therefore come to passe, that I cast thee out from these whom I professe with my mouth to be mine.

17 For thou vauntest that thou art riche, and increased with worldlie goods, and supposest that thou hast need of no other thing, but thou knowest not, howe in trueth thou hast but a wretched and miserable soule, and art poore and indigent of al heauenlie treasure, and art blinded with worldlie affections, and seest not the filthie nakednesse of thy sinnes.

of my God, *which is*, the newe *Ierusalem*, which cometh downe out of heauen from my God, and I will write vpon him my new name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angell of the Church of the *Laodiceans* write, These things faith Amen, the faithfull and true witnesse, the beginning of the creatures of God.

15 I know thy workes that thou art neither colde nor hote: I wold thou werest colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spew thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue need of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18

18 I counsell thee to buy of me golde tryed by the fire, that thou mayest be made rich, & white raiment, that thou maist be clothed and that thy filthy nakednes do not appear: & annoint thine eies with eie-salue, that thou maist see.

19 As manie as I loue, I rebuke & chasten: be zealous therefore and amend.

20 Behold, I stande at the doore, & knock. If any man heare my voice, and open the doore, I wil com in vnto him, & will sup with him, and he with me.

21 To him that overcommeth, wil I grant to sit with me in my throne, euen as I ouercame, and sitte with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith to the Churches.

18 I counsell thee therefore, by thy prayers and daylie supplications, to buy and purchase at my hand, the fine and ^o golden treasures of spirituall graces, that you may be made rich in heauen, & that you purchase to be clad with the ^p merit, & innocency of my passiō, that being clothed therewith, the filth of thy sinnes be neuer discovered: adjoin also to thy dul senses my ^r cleare doctrine, that you may see the way of life.

19 As many as I loue, I doe rebuke and chasten them, be yee therefore feruent and zealous, and amend your former life.

20 Behold, I stand euer readie knocking at the doore of your conscience: whoso yeeldeth vnto mine admonitions, and opens his heart and mind, by penitence and remorse, I will certainlie dwell in him, and wil communicate al things with him, and he with me.

21 To him that overcommeth his temptations, wil I grant power to sit with me in my kingdom, partaker of my glorie, euen as I ouercame sin and death, and do sit with my father in his kingdome and glorie.

22 Let him that hath iudgment vnderstand what Christ, spirituallie appearing, speaketh vnto his Churches.

Notes, Reasons, and Amplifications.

^a Hereby is to be noted, in what estate & danger of death stand all hypocrites, and these that in name onlie are called Christians, whereas God contrarilie, craueth of vs, that so far as we may, wee euer aspire to perfection in effect, and not in name.

^b Of this metaphore and comparifon of Christ his suddaine coming, and the coming of a theefe, read his own words Mar. 24. 42. Luk. 12. 39. & 1 Theſ. 5. 2. & 2 Pet. 3. 10. and Apoc. 16. 15. thereby exhorting vs to continuall warching and attentiuenes.

^c This

^c This is a comfortable spur to moue vs publiklie, boldlie & with constancie to the death, to professe and confesse the name of so worthie a Lorde: seeing hee before God and his Angels doth not spare by name to confesse vs, although we be most vnworthie creatures. Where, note the vnseparable communion betwixte Christ and vs, he doth here confesse our name: and vers. 12. hee writes on vs his name: read ^k following.

^d Hereby plainlie doeth it appeare, that the Prophecie of *Esay* 22. 20. of *Eliakim*, hath both a literall and spirituall meaning: A literall, whereby it is prophecied, that *Eliakim* the sonne of *Hilkia*, should beare the charge ouer the house of *Dauid*, as was perfourmed 4. *Reg.* 18. 18. A spirituall meaning, prophecied and meened of Christe the true *Eliakim*, that is to say, the God of the resurrection, or God that rose againe (ex *Hierom. de interpretatione nominum*) who descended of *Eliakim*, Luk. 3. 31. Whose father *Hilkia* is here in *Luke*, called *Melcha*. Els were there two severall *Eliakims* descended of *Dauid*. In this sense, Christ the true *Eliakim* is spirituallie prophecied of in *Esay*, & here expounded in this text, to beare the keyes of the house of *Dauid*, &c. meaning, that hee beares the spirituall gouernement and censure of his Church, to open and close, &c. as is before said in the paraphrase.

^e This litle strength or strongnesse in a part, being appearinglie no great strength, that God had giuen them for their talent: is neuertheles greatly commended of God, because they haue gained therewith, and neither haue lost it, nor the profite and gaine thereof, but haue put it to profitable vses, according to the parable, Matth. 25. And therefore, most of all the seuen Churches, this Church is alwaies commended of God, and in nothing reprovied.

^f These appearinglie were some counterfeit Christians, and alledged Iewes, mentioned before, cap. 2. 2. 9. who purposed with their heresies to haue seduced these Churches from the trueth.

^g This is a reuerence to be done by them to the Church of *Philadelphia*, and an adoration and worshipping made at their feet of *Philadelphia*, not to them by way of idolatrie, but to God: & therefore, is it subjoynd in the text, *and they shal knowe that I haue loued thee*: meaning, that they vnderstanding that I loue thee, shal therefore reuerence thee, and worship me at your feete, that I may also loue them: Otherwise it were idolatrie, and not onlie would not be

be caused by God, but also would be forbidden by him, and by his Angels, as is done Reuel. 19. 10. and Reuel. 22. 8. 9.

^h This was (appearingly) that great and vniuersall persecution, during the last ten yeares of *Traianus* raigne, mentioned before, Apo. 2. 10. and note ^k thereof.

ⁱ No rites, ceremonies, traditions of men, nor other burthen, but my simple word and sweet yoke, as before (cap. 2. 24. 25 and note ^u thereof) is said at length.

^k This is an vnremouable mark, a perpetual title, and constāt profession, whereby euen to the death we are marked, named, and stiled by the name of God, godlie men, & by the name of his true Church, true professors: yea, & finallie, by that name that our Sauiour (who was before al æternitie) had but newlie receiued, when he was called Iesus, or Sauiour, & the onlie Christ: we are therefore (after his name) called Christians, and made participant of that salvation signified by that new name, *Iesus*, in the newe Testament of his blood.

^l *Amen* most commōlie is taken for confirmation of a true and certain thing, but likewise it signifieth trueth & veritie it selfe, and in that sense it is here takē, & is put as an epithet & stile of Christ, who is the fountaine of all trueth, and trueth it selfe, as he testifieth, Ioh. 14. 6. *I am the way, the truth, and the life*: and this stile of *Amen*, or truth, is set before, being purposed in the following text to shew immediatly of his faithful and true testimony and witnessing.

^m Hereof read Coloss. 1. 15. 16. 17. where ye shal find, that God by Christ created al things visible & invisible, and that Christ was before all things, euen before all æternitie, and therefore, is here called the beginning and originall of all the creatures of God.

ⁿ Of men colde in true religion, or yet, exceeding hot and feruent in a wrong religion before their calling, there are infinite exāples, that God hath made the after their calling notable instrumentes in his Church, & zealous professors: But how dangerous the estate of these luke warm people is, who, after their calling, are neither hot nor colde, but knowing the truth, do notwithstanding liue in a careles mediocrity & ydle securitie, Christ testifieth, Luk. 12. 37. Matth. 11. 20. Also of the terrible daunger of these, read Heb. 10. 26.

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°God

^o Gods word, wisdom and doctrine, is compared and preferred to gold or silver, fined in the furnace: read Prou. 8.10.11. & Psal. 12.7. So, by this gold so fined, is meant the spirituall riches and treasure of these and all other godlie benefites.

^p These white garments, are not onlie our mortified flesh, and regenerate bodies, but euen vnder the termes of garments *Synecdochice* expressed, is meant that vniuersal puritie, both of bodie and soule, that we obtaine, being washed by the innocent blood of Christ Iesus, as is proued by these, who (Apoc.7) had long white robes, who (ibid. vers. 13. and 14.) are saide to haue washed their robes, and made the same white in the blood of the Lambe Christ Iesus: and we knowe by the Christian trueth, that not particularly our robes, yea, not our flesh onelie, but vniuersallie, both in bodie and soule, we are washed in that blood, and obtaine full remission of al our sinnes.

^q Nakednes of it self is no villany, as before the fall, *Adam* had no shame, but a sinful nakednes is indeed vile and shameful, which as God corporallie hid to *Adam* with garments of skins after his fall: (Gen. 3.21) So Christ spirituallie hid the same, by his white garments of innocencie in his death & passion, whereby our offences are remitted, hid, and washed cleane away.

^r This sight and eie-salue is spirituallie taken (as in Christs parable, Mat. 7. 34. 5. and many other places) for the judgment & foresight of the mind, and helps thereof, such as studie, diligence, and exercise, which leads vs the right way of saluation: and can therefore, no waies be literallie imputed to the corporall sight.

^s Here is a comparison, whereof we, vile creatures, are not worthy; to him bee glorie, that glorifieth the vnworthie. Then as I (saith Christ) haue obtained victory ouer al temptations, & therefore, raigne with my Father: so shal ye also (if ye obtaine victorie ouer your temptations) raigne with me eternallie. The cause hereof, is because wee are vnited in him, & hee in vs, as the Father is in him, and he in the Father: read chap. 2.26. and note ^x thereof.

And here endeth the first part of this booke, concerning the particular admonitions to the seuen Churches: Now followeth the general Discourse to the Worldes end.

CHAP.

CHAP. IIII. THE ARGUMENT.

This vision the Spirite of God doeth premit, and set before the whole prophecie and historie following, as a most necessarie thing, to know the true throne of God and his word here in this world, and these authentike bookes and Scriptures, which teach the same, here set out in this chapter before, he proceeds to declare the tyrannie that the Antichrist, and his prophane Princes are to vse against that holie word and constant professours thereof, to the end of the world.

The Text

¹ **A**fter this I looked, & behold, a doore was opened in heauen, & the first voice which I heard was as it were of a trumpet talking with mee, saying, / Come vp hither, and I will shewe thee things (which must be done hereafter.

² And immediately, I was rauished in the spirite, & behold, a throne was set in heauen, and one sat vpon the throne.

³ And he that sat, was to looke vpon, like vnto a Iasper stone, and a Sardine, & there was a rainbow round

The paraphrastical Exposition.

¹ **A**fter this I beheld, and lo, the door of heauenly knowledge was opened vnto me, and ^a first, I was called, as by the mightie and fearfull trumpet of Gods Spirit, to arise fro earthly cares, & affections, to high & heauenly contéplations, that I might see these things, that hereafter should come to passe.

² Then was I immediatlie rauished in spirit, and did behold and contéplate the heauenly throne & temple of God, set here among his faithfull, and in that throne, God by his word erected in honour, & set in authoritie.

³ And this maiestie of God (though in him selfe he bee pure, bright and shining) yet in our dull apprehension it seemeth darke, and mixed with mysteries, as the Iasper stone is mixed with vaines and spottes, which our eies can not pierce: neuerthelesse, that weake apprehension is euer increasing, flourishing, and continuing greene, as the Iasper, holding fresh, and recent the memorie euer of Christs blood and passion, represented by the bloodie and fleshie hew of the Sardine, and this inferiour throne of Gods maiestie, is circled so about with the

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coue-

covenant of his^e protection, as a rainbowe, that whosoever shall approach to his Majestie, are vnder the winges of his protection, for this covenant of protection, proceedeth from the throne and majestie of God, as the *Smaragdus* hath his beginning and growing from the *Iasper*.

4 And round about, and on euerie side is this majestie of Gods trueth and true religion, compassed, adorned, and set out by the honourable thrones and authorities of the^d twentie foure authentike bookes of the old Testament, as wise Senators, sitting and consulting in Gods cause, clothed all in puritie, for that in them is found no lie, and crowned with victorie, for conquering, and enlarging Gods kingdome.

5 Forth of this throne & majestie of Gods trueth, and against the contemners thereof, proceedeth foreshewings of tempestuous troubles, thearings of warres, and finallie, the thundering out of all maner of plagues, in Gods justice: before this throne and majestie of God, brightlie shineth the^e seven speciall graces of Gods onlie Spirite, communicated to all the faithfull.

6 Before the eies of his maiestie, the raging seas and stormes of this world, are made fixed & stable as glasse, that his elect (though perhaps they slide) yet they shall not bee drowned therein: yea, these drumlie seas of worldlie tyrantes are made cleare as Christal, and the secrets of their hearts disclosed. This holy throne of Gods trueth is adorned within & without, with the perfect testimony of his^f four Euangelists, repleat with the eies of discretion, espying before the^e prophecies of the *Messias* to be fulfilled in Christ, &

about the throne in sight like to an *Smaragdus*

4 And round about the throne were foure and twenty seates, and vpon the seates, I sawe foure and twentie Elders sitting, clothed in white raiment, & had on their heads crowns of golde.

5 And out of the throne proceeded lightnings, and thunders, and voyces, and there were seven lamps of fire, burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea (of glas) like vnto crystal and in the mids of the throne, & round about the throne were foure beasts

beasts full of eies before and behind.

7 And the first beast was like a lion, and the second beast like a calf and the third beast had a face as a man, & the fourth beast was like a flying eagle.

8 And the four beasts had each of them sixe winges about him, and they were full of eies within, & they ceased not day nor night, saying, Holie, holie, holie Lord God almightie, Which was, and Which is, & Which is to come,

9 And when those beasts gaue glory, and honour, and thanks to him that sat on the throne, which lieth for euer and euer,

10 The four & twentie Elders fel down before him that sat on the throne, and worshipped him, that lieth for evermore, & cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy willes sake they are, & haue bene created.

espying after them, that this our *Messias* should raigne for euer.

7 The first Euangelist *Mark* begins his first face or leafe, at the voice, crying like a roaring Lyon in the wildernesse, *Prepare the way of the Lord, &c.* The seconde Euangelist *Luke*, begins his first face or leafe, at *Zachariah* his offering incense (as it were a bullocke) at the altar, &c. The third Euangelist *Matthew* hath his first face or leafe, of the genealogie of Christ, as hee is man. The fourth Euangelist *John*, begins his first face or leafe, at the high and diuine essence of Christs Godheade, flying so high in his stile, that he is compared to an Eagle.

8 These foure, as with sixe winges, betokening threefold haste and expedition, proceed swiftlie in their function, opening the historie of Christ, and making the same patent to the eies of the whole worlde: so that day nor night, these neuer stay from vttering Gods praise, saying, *Holie, holie, holie, Lord God almightie, which was, which is, & which is to come.*

9 And as these Euangels and their professors doe vtter this glorie: honour, & thanks to God, that lieth for euer, for that hee redeemed vs in Christ,

10 The foure and twentie bookes of the old Testament, by the true professors thereof, kneele down in Gods presence, and worship him that lieth for euer and euer, acknowledging him to be the authour of their triumphat victory, & glorious crownes, saying,

11 Thou only, O Lord, art worthy to receiue glory, honour & power of all thy creatures, for that thou hast created all things, & as thy pleasure & wil thy subsiste, and to express thy glorie, they haue bene created.

Notes, Reasons, and Amplifications.

^a Before any access to heauenlie knowledge, wee must firste leaue off all worldlie affections.

^b Howe and why this throne, that here is saide to appeare in heauen, is Gods heauenlie trueth and true religion, whereby he sits enthronized and authorised among his Saintes vpon earth, is prooued at length in our 17. proposition.

^c The Rain-bow was shewed to *Noah*, as a couenant of Gods protection, that the world should no more be destroyed by water againe, *Genes.* 9. 15. and so generallie in mysteries, it is taken for the couenant of protection.

^d Of these foure and twentie Elders, and how they meane the foure and twentie authentike bookes of the olde Testament, read the 18. proposition. These doeth *S. Hierome* in prologo *Galea-* to nominate this way, *Genes.* 1. *Exodus.* 2. *Leuiticus.* 3. *Numeri.* 4. *Deuteronom.* 5. *Ioshua.* 6. *Judges.* 7. *Ruth.* 8. *Samuel.* 9. *Kings.* 10. *Chron.* 11. *Ezra.* 12. *Hester.* 13. *Iob.* 14. *Psalms.* 15. *Proverbs.* 16. *Ecclesiastes.* 17. *Song of Salomon.* 18. *Esay.* 19. *Jeremies prophetic.* 20. *Jeremies Lamentations.* 21. *Ezechiel.* 22. *Daniel.* 23. the twelue small Prophets.

24.

^e These seuen Lampes, or seuen Spirites, illuminating Gods throne, are the seuen speciall and principall giftes, graces, and functions of Gods onlie Spirite, besides the innumerable smaller benefites thereof: of which read *Roman.* 12. and 1. *Corinth.* 12. And this septenarie partition hereof, to be receiued of old, is euident by the Hymne *Veni Creator Spiritus*, where after it is saide, *Tu septiformis munere, &c.* In these seuen Lampes, or seuen Candlestickes, chap. 1. or seuen grained Candlesticke, specified in *Exodus*, chap. 25. and chap. 37. is also a further symbole or figure contained, to wit, both of the seuen Churches of *Asia* to whome *Saint Iohn* wrote, as also of the seuen Churches that *Paule* wrote vnto. And of the one and twentie Epistles and remanent bookes of the new Testament, figured by the one and twentie cuppes of the graines, of that Leuiticall Candlesticke, with the remanent bowles and floures thereof: Which Churches, books, and Epistles are planted and framed, by the seuenfold grace of Gods onlie Spirit, and being the first lights and lanternes of the primitiue Church

Church, are therfore here called seuen lamps, whereby the throne of Gods word on earth, is illustrated and adorned.

^f That these foure beastes be the foure Euangelles, is prooued by our 19. proposition, including also *metonymicè*, the true professors thereof: But how *Ezechiel* agrees thereto, and also with this Text is to be declared. *Ezechiel* therefore, cap. 1. seeth these beastes after a more ample maner, different from this Text in circumstance, but not in effect: For first, in *Ezech.* they haue foure wings, meaning speed in their future coming: here haue they euerie one fixe wings, meaning much greater speed & diligence, in their present function. Secondlie, there euerie one of them, haue all their foure faces, and the wings of euery one joyned with others: meaning that euerie Euangelist agreeable teacheth of Christ, borne as a man, sacrificed and slaine as a bullocke, victorious ouer sin and death as a Lyon: and finallie, rising vp and ascending to heauē as a flying Eagle. And both these four parent faces, and chiefe heads of Christianisme, as also euerie smaller head & point of doctrine, of anie one Euangelist to be contained in the others, and so one to be all, and all foure to bee as one, as true witnesses should be, and therefore, are their wings joyned, that where one fiewe, all fiewe, tending all to one purpose and scope: But here in the *Reuelation*, though their faces are seperate, there is no repugnance: for they are foure distinct witnesses indeed, but here also, are they agreeable with *Ezechiel*, in that by this text, they tend all one way, laying al in one voice, *Holie, holie, holie, &c.* Thirdlie, there they haue wheelles with thé, &c. that is, the armie and congregations of Gods elect, going the waies they go, eschewing the waies they eschew, reposing on the groundes, whereon they repose, euē on Christ the ground stone, for that the Spirit is all one, that is in them, and in vs Gods congregation, euen that Spirit of God that indited those foure beastes and Euangelles, instructeth vs his Armie and Chariots, to fight out valiantlie our spirituall battels. So on the other part, the *Reuelation* agreeth herewith, speaking (chap. 5. 11. 12. 13) of infinit number of Saints and creatures, that with these Euangelists praised God. For conclusion, these and al other appearing varieties, & supposed repugnance of scriptures in circumstance, are mere harmonies, and perfect agreements in effect.

CHAP. V. THE ARGUMENT

As God never left his Church destitute of Prophets and prophecies, to comfort and forewarne them against all troubles: So here is described howe Christ his Church, and throne of his trueth and true religion, hath this booke of prophecie adioyned: Wherein is set out, what great grief and dolour it were to the Elect, if they lacked this foresight of the good successe, and prosperous end of their miseries: for the which cause, Christ here hath revealed this booke of prophecie to his Elect Church: like as on the other parte, his whole Saintes and elect congregation, doth render him praise and thanks therefore for ever.

The Paraphrasticall exposition.

AND I considered, that onelie in the mercifull hand of the Almighty, that sitteth in the throne of his trueth, standeth the^a reuelation of all things done hitherto, or that shall occurre and come to passe hereafter, and that these mysteries were hid and closed from the world, as if they^b were seuen foldly sealed.

2 And I perceiued, that although the most mightie Angels of heauen were inquisitiue, and shoulde openlie proclaime, who were worthie to open these sealed mysteries, and to make the same patent;

3 They should finde no creature in heauen, earth, or vnder the earth, worthy or able to open the same, or to foresee them:

4 For the which cause, I (for the whole elect) greatlie mourned and lamented, that none was founde worthie to open these Evangelical mysteries of our redemption, and Christian historie following thereupon.

5 Till by one of the twentie foure bookes of the old Testament, euen^c by *Genesis* (chap.

The Text.
AND I saw in the right hande of him that sate vp on the throne, a Booke written within, and on the backside, sealed with seuen scales,

2 And I sawe a strong Angel, which preached with a loud voice, Who is woorthy to open the booke, and to loose the seals thereof:

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to look thereon.

4 Then I wept much, because no man was found worthie to open and to read the Booke, neither to looke thereon.

5 And one of the Elders said vnto me, weep not,

not: behold, the Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, and to loose the seuen scales thereof.

6 Then I beheld, and loe, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stoode a Lamb as thogh he had bene killed, which had seuen horns, and seuen eyes, which are the seuen Spirits of God, sent into all the world.

7 And he came and tooke the booke out of the right hand of him, that sate vpon the throne.

8 And when he had taken the booke, the foure beasts, and the foure and twentie Elders, fell down before the Lamb, hauing euery one harps and golden vials full of odours, which are the prayers of the Saintes.

9 And they sung a new song, saying, Thou art worthie to take the Booke, and to open the seals thereof, because thou wast killed, & hast

49. 8. 9. 10.) wee received first this comfort, that out of the tribe of Iuda (which was the root and stocke, whereof *Dauid* and *Christe* sprang) should arise a victorious Lyon ouer all his enemies, who should be our true *Shiloh* and *Messias*, in whom all nations should be blessed, and shuld be the ladder (Gen. 28. 12.) by which we should attain to heauen, and all heauenlie mysteries: so that no secretes, although they were seuenfoldlie sealed, could be latent or hid from him.

6 And behold, among these of Gods true Temple and holie religion, euen his foure Evangelists, & true professors of the foure and twentie bookes of the olde testament, this came to passe, and was perfourmed in Iesus Christ our Lambe, who was sacrificed for vs, and seeming vtterlie dead, did rise again, and liueth eternallie, in^d seuenfolde power and prouidence of that only spirit of God, which is dispersed seuerallie amongst the elect throughout the whole world.

7 For hee is now come fleshlie into this world, and hath receiued at the hands of his Father, perfect knowledge and reuelation of the whole mysteries of our redemption, and historie following thereupon.

8 Which as that immaculate Lamb receiued, & began to open & preach: his whole elect of the old & new Testaments, prostrate themselves before his majestic, and rejoicing as with timbrels, do offer vp their vials full of the heauenly smel of their holie prayers.

9 Singing gladlie the joyfull^e song of our new redemption in his blood, confessing this their Lord, to be onlie worthy to receiue the doctrine of our redemption, and to open vp the mysteries, and whole historie following

ing therupon, for that euen he it is, that hath died for vs, & hath redeemed vs in his blood; and hath reconciled vs to God, and of all the tribes, tongues, kindreds, and nations, hee hath gathered vs together.

10 And made vs Kings & Priests, to God, and euen with him shall we raighe, while wee are yet in this st earth.

11 And I considered the joyful voice also, of infinite of Gods holie Angels, that stande awaiting on the throne of Gods trueth, and in defence of his holie religion, and doctrine of the new and olde Testamentes, euen thousand thousands beheld I,

12 Professing openlie, that immaculate Lambe, that was crucified, to be worthie to receiue power, and riches, wisdom, and strength, with honour, glorie, and praise.

13 And al the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, euen all that are in the, vnderstood I to yeeld, euerie one in his own kind, the like praise, honour, glorie, & power vnto that Almighty, that sits in the throne of his trueth, and vnto this his immaculate Lambe for euermore.

14 And as the foure Evangelistes yeelded thereto their testimony, the 24. books of the olde Testament, euen all the true professors thereof (vnderstanding their prophecies and expectation of the *Messias* now compleate) doe prostrate themselves, and doe worship him therefore, that liueth for euer and euer.

redeemed vs to God by thy blood out of euerie kindred, and tongue, & people, and nation.

10 And hast made vs vnto our God, Kings, & Priests, and wee shall raighe on the earth.

11 Then I beheld, & I hard the voice of many Angels round about the throne, & about the beasts, and the Elders, and there were thousand thousands.

12 Saying with a loud voice, Worthie is the Lambe, that was killed to receiue power, & riches, and wisdom, and strength, and honor, & glory, and praise.

13 And all the creatures which are in heauen, & on the earth, & vnder the earth, and in the sea, & al that are in them, heard I, saying, Praise, & honor, & glory, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

14 And the foure beasts said: Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

Notes, Reasons, and Amplifications.

* That by a booke is meained Prophecies, Reuelations, and admonitions, consider by the tenth chapter hereof: and Ezech. 3. 1 But

But in that it was written without and within, it signifieth, that it contained patent histories of thinges in *S. Johns* daies, and secrete prophecies of thinges to come after his daies, among the Christians, as euidentlie appeareth, Reuel. 1. 19. and note thereof: the like ye shall finde in Ezech. 2. 10.

^b That each of these seales doth containe seuen yeares, is prooued by our 9. proposition: but why, and in what respects they are called seales, appeareth to be these causes: First, because (as proposition 9. is said) they are a part of *Daniels* weekes, which indeed, are mysticall and sealed weekes, as saith the Angell (Dan. 12. 9.) *These wordes are closed and sealed.* Therefore, iustlie may both these weekes and these Seales be called sealed weekes, or weeklie seales. Secondly, because in the time of these Seales, containing the space of 42. yeares, the whole seales of our saluation were sufficientlie opened by the doctrine of Christ and his Apostles, preached in that time (as *Paul* testifieth Rom. 10. 18) throughout al the whol world: & in that space the Iewes, & other enemies wer brought to confusion. Thirdlie, this space of these 42. yeares, is iustly termed by seales, because that short space, in comparison of the rest of the years vntil the latter day, which are contained in this book, is as the time of the opening of the seales of letters, in respect of the longer time in reading the same. Fourthly, as seales must first be opened, ere the letter be reade, so these accidents of these 42. first yeares, being first in time, must first be performed before the rest follow.

^c Although this be *Genesis*, in the which this comfortable promise of the *Messias* is first made to vs, yet al the rest of the 24. Ancients do also prophesie & forewarn the same, which moueth *Iohn* here not to say, only one Elder, but, one of the Elders, as if he wold say, the first of the: & after ward, he repeates the same, for al the rest of the Elders, in the 8. & 9. verses: where they say al in one voice, *Thou art worthy to tak the booke, & open the seales thereof, &c.* In which saying of this Elder ye shall not sturre, although ye find not these words mentioned word by word in *Genesis*, for Christ & his Apostles cite not their testimonies of the old Testament alwaies word by word, as ye shall find more ample in the note 8 Apoc. 7.

^d Among the prophets, commonlie hornes are taken for Kings, Kingdomes, and powers, as in Daniel. 8. and Psalm. 74. 4. 5. And eies are taken for wisdom, providence, and foresight, as in Eley

uer stinted from persecuting and putting to death by fire and sword, all true Christians.

5 Notwithstanding this persecution, the Euangel ever more and more, is opened & increased, so that within these third seuen years beginning in the yeare of Christ, 43. *Luke* also wrote the third Evāgel & published it. At this time there fell a greate famine vniuersallie,

6 Whereof *Agabus* prophesied, & foretold to the Euangelists & Disciples, & whol Church (*Act. 11*) and they contributed among them, & gaue succor to their poore brethren: in this dearth, the bushell of wheat was sold for fife accustomed prices, and the bushell of barley for three: Of this dearth sheweth *Suetonius* and *Dion*, and other: but of the skarstie of other victualles we read not.

7 Then, after the 50. yeare of Christ, in this fourth seuen yeares, *S. Iohn* wrote the fourth

peace, by causing all men to kill the, abusing so the sword of justice, that God had giuen them.

5 And while as the third sealed weeke (after Christ began to open his doctrine,) came, the 4thirde Euāgelist wrote forth his Euangel, that all men might come & see the same: the beholde, there came a deadly plague of famine, & therewith such skarstie, that victuals wer weighed by weight.

6 So that it was forespoken of, and came to passe among the midds of the Euangelistes and Disciples of the primitive Church, that the mesure of wheat was sold for no lesse than fife ordinarie prices, and the measure of barley for three ordinarie prices, but there was no skarstie of wine nor oyle.

7 And when the fourth sealed weeke

there was giuen vnto him a great sword.

5 And when he had opened the third seal, I hard the third beaste say, Come and see. Then I behelde, and loe, a black horse, & hee that sat on him, had ballances in his hand,

6 And I heard a voice in the middes of the foure beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when he had opened the

the fourth seale, I hard the voice of the fourth beaste say, Come and see.

8 And I looked & behold, a pale horse, & his name that sat on him was Death, and Hell followed after him, and power was giue vnto the fourth parte of the earth, to kill with the sword, and with hunger and with death, & with the beasts of the earth.

9 And when he had opened the fift seal, I saw vnder the altar the soules of them, that were killed for the worde of God, and for the testimony which they maintained,

10 And they cried with a loud voice, saying, How long, Lord, holie and true, dost not thou iudge and avenge our blood?

(after Christ first opened his doctrine) came: the fourth Euangelist shewed forth his Euāgel, that all men might come and see it.

8 And beholde, at that time came in heresies among the people, bringing therewith the death of the soule, and procuring hell and aternal damnation: and through that quarter of the earth, where these heresies reigned, God gaue the ouer to the sword, to famine, to death, and to the tyrants of the world.

9 And when the fift sealed weeke (after Christ first opened his word) came, then (some new tyrant being risen) there appeared prostrate before the justice seat of God, the souls of them that had bin martyred for the worde of God, and for the testimonie of Christ Iesus, which they did beare.

10 Crying vehemently to God, holie and

Euangel, and published it, beginning at the description of Christs Diuinitie,

8 Expresslie against certaine Heretiks, for there arose manie in those daies, as *Cerinthians*, *Nicolaus*, and *Ebion*, and (in the *Acts* chapt. 13. and chap. 15.) *Elymas* the forcerer, and certaine Pharisaicall heretikes, and others, procuring GOD his plagues against *Indan*, and other partes of *Asia*, where they reformed.

9 Then in the fift seuen yeares, euen the yeare of Christ 57 arose the tyrant *Nero*, on whome, and on whose bloodie seate, and successours, the blood of Saint *Stephen* and Saint *Iames*, martyred by his predecessours, and other Saintes martyred by himself,

10 Cried vp to the heauens to God, to revenge their blood, vpon these tyrant Emperors of this bloody Empire,

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Empire, but as God is euer holie and iust,

11 So within a short space after this, euen whē *Peter* and *Paule*, & othere of gods seruāts had likewise suffered martytdom vnder the same tyrant *Nero*, then poured out GOD his greate vengeance on him, his seate, familie, and successours, as followeth,

12 To wit, after the yeare of Christ, 64. euen in the sixt seuen yeares, a great change and defection came in al estates of the *Roman* Empire: for, now *Nero* raised great persecuti- ons against the true spiri- tual professors, to haue vtterly darkened and extinguished the light of the Gospel, as also, hee became a vile incestuous tyrant and paricide, a polluter of his whole Empire, and estates thereof, with blood and tyrannie,

13 Namelie, of Gods Saints, *Peter* and *Paule* & other martyrs, throwen downe without mercie.

true, to judge and reuēge their blood, on these that had shead the same vpon the earth.

11 These hath God clothed with his innocencie, and wil- leth them to abide a litle while, vntil the number of their bre- thren & fellowser- uants that must lik- wise shortly be mar- tyred for the Evāgel were also fulfilled.

12 And when the sixt sealed weeke af- ter Christ, first ope- ned, his word came, then is the gret em- pire of the earth sha- ken, & the Spiritua- tie and bright light of the Gospel, dark- ned with persecuti- on^h & secular prin- ces and Magistrates nowe are become bloody butchers.

13 And Gods mi- nisters are yet thro- wen down as shaken fruite.

14 And God his Church lurketh, as a clofed letter: wher fore, euen now God

on them that dwell on the earth.

11 And long white robes wer giuen vnto eue- rie one, & it was said vnto them, that they should rest for a litle selson, vntil their fellow seruants, and their bre- thren that shuld be killed, euen as they were, were fulfilled.

12 And I beheld when he had o- pened the sixt seal, & loe, there was a gret earth- quake, and the sun was as black as sackcloth of haire, and the Moone was like blood.

13 And the starres of heauē fel vnto the earth as a fig- tree ca- steth her greene figs, when it is shaken of a migh- tie wind.

14 And heauē departed away, as a scrolle, whē it is rolled, and euery mountain and

and yle wer mo- ued out of their places,

15 And the kings of the erth and the greates men, and the richmen, & the chief captaines, and the mightie men, and euerie bond-man, and euery freeman, hid themselues in dennes, and among the rocks of the moun- taines.

16 And saide to the montains and rockes, Fall on vs, and hide vs from the pre- sence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the gret day of his wrath is come, & who can stand?

stirred vp gret king- domes of k maine landes, and Ilandes to revolt from the the obedience of that Empire.

15 And the kings that wer vnder that great Empire of the earth, with the Prin- ces, Tribunes, and members thereof, small and great, free and bond, hid and absented theselues, among obscure peo- ple from their Em- perours prefence, and fled vnder the protection of newe heads-men, & bar- barous nations,

16 Crauing these Barbares to raigne ouer them, and to couer them frō the horrible tyranny of these Emperours, who represētē the face of Gods wrath & of Christ Iesus.

17 For the great day of their wrath, and time of reuēge, is come, and none is able to withstand the the same.

14 So that the true Church of God is for- ced to lurk in secret; for reuēge wherof, & of the blood of other martyrs shead by other Empe- rours before God: mouerth the king- domes of *France*, *Spain*, and *Ile Britaine*, to re- volt from this tyrant.

15 And these kingdōs with the Princes, Tri- bunes, Cōsuls, Senators & people of *Rome*, fled frō his tyranny, and left him & al his race of the *Cæsars* blood,

16 And chosed *Galba*, a stranger, to be their Emperour, against *Ne- ro*, whereuppon *Nero* (after hee had burned his town of *Rome*, mur- dered his Senators, mo- ther, & chief kinsmen) horribly slayeth him- selfe.

17 That same yeare the Emperours *Galba*, *Otho*, and *Vitellius*, cru- ellie murder ech other with manie thousande Romanes, in signe and token of Gods angrie face & vnresistable vē- geance.

Notes, Reasons, and Amplifications.

^a That this beast is *Matthew*, the order of time prooneth, for that in that time, he wrote the first Evangel in Hebrue: & therefore, is *Matthew* (vnder the term of a mans face) first in order by *Ezechiel* (as is said in our 19. proposition) and though he be third in *Iohns* former vision (Ap. 4.) for that his Greek Evangel was third in order, yet here must the account be made by his first Ebrew Evāgel, because it was that work that first passed out vnto the Iewes, and Ebrew Church: and began that Christian victorie, wherof the text here speaketh. The rest read in the said 19. proposition.

^b That by this rider on the white horse, is meant the word and testimonie of God, which his seruantes doe beare and professe, is evident by the 19 chapter hereof.

^c That this red hewe meaneth bloodshed, read *Esay* 63. 1. & how persecution must follow Christs doctrin, read *Matth.* 10. 34.

^d This third beast agrees to be *Luke* two waies, both for that he wrot his Evangel that time, as also, for that he writes that historie in his book of the *Acts*. chap. 11. ver. 28. 29. 30.

^e This must needs be false doctrine and heresies, which (beside temporal punishments) procured both death and hell.

^f That these beasts be earthly kinges and tyrantes, read *Ezech.* 34. and *Dan.* 7. and *Dan.* 8.

^g It were vnproper here, and chap. 8. 5. and chap. 9. 13. & chap. 14. 18. to interprete this altar to be Christ, seeing Christ was the Sacrifice, that was offered vpon the altar of Gods justice, for full satisfaction of his wrath. Therefore, as the Arke and couerture thereof, doth represent Gods mercie seat, *Exod.* 25. So must the altar represent his justice seat, for that the altar was the place of fire and bloodshed.

^h This is a metaphore taken from them, that by the rash furie and ouerthrow of their enemies, haue bene ouertrode, and their garmentes pudled and defiled, & afterward knowne guiltles, are restored to cleane garments, betokening their innocencie: read thereupon, *Apoc.* 7. 14.

ⁱ The Sun for the most part is taken for the spiritual estat, be it pure or corrupt: as in *Esa.* 24. 23. & *Esa.* 30. 26. & here, & in diuers other places: And sometimes also, it is taken for those thinges good

good or evil, that are adjoynd to the spirituall estate, as (*Apoc.* 12. 1.) for the light of the Evangell, and (as in *Mark.* 4. 6. 17.) for persecution: whereof read the note ⁱ in the seuenth chapter following. As touching the Moone, she is somtime taken for the changeable world, as *Apoc.* 12. 1. but ofttest for the seculare estate thereof, as here, and in *Esay*, in the verses aforesaid: and that both because of the great mutabilitie, of that estate, as also, because al seculare lawes and ciuil ordinances, are borrowed from the spirituall Lawe of God, and ministred to the people, as the Moone borroweth her light from the Sun, & reflexeth the same to the earth.

ⁱ That Starres betoken Gods Ministers, read *Dan.* 12. 3. and *Apoc.* 1. and notes ^q and ^r thereof. And that heauen betokeneth Gods Church here on earth, consider by *Apoc.* 19. conferred with the premisses.

^k Mountaines to meane kingdomes and kinges, is evident by *Esay*, chap. 2. where hee expresseth the kingdome of Christ, to become erected aboue al kingdomes, by terme of *mountaines*. Farther, the kingdomes of the *Chaldeans* & *Idumeans* are called *mountaines*. *Iere.* 51. 25. and *Ezech.* 35. 3.

CHAP. VII. THE ARGUMENT.

God hauing in the fift scale aboue written, promised the reuenge of his Martyres blood, and in the sixt scale begun the same vpon the Romane Emperours, consenters thereunto: and being of purpose to doe the like against the Iewes, that were executers thereof: Here in this chapter he setteth out howe before that destruction of the Iewes, in this next plague, and also before the whole plagues, that are to come both on Iew and Gentile, in the seuen ages following, he wil first of his tender care, reserue and marke his owne of euery tribe of Israel, so that these with infinite of the Christian Gentiles shal reioice in that deliuery, & shal giue praise therefore to God.

The Text.

ⁱ And after that, I saw four Angels stand on the foure corners of the earth, holding the foure

The Paraphrastall exposition.

ⁱ Afterward I considered, that on all the foure quarters of the earth, God had his holie^a Angelles staying the Spi-

Spirites of his wrath, from blowing forth as yet their vengeance on maine landes, Ilandes, or people of the world.

2 And I perceiued Easterlie^b towarde *Ierusalem*, that Christe the greate Angel, and day spring from on high, who hath the scales and badges of saluation, did by the mightie voice of his worde, commande these Angels, who had power ouer the saide destroying Spirites of the earth, and Ilands thereof.

3 Saying, Let ye them not hurte the landes, Ilandes, nor the people of the worlde, till wee haue sealed and put the marke of Gods protection^d patentlie, vpon all his true seruants.

4 And I heard the number of those that out of all the tribes of *Israell*, Christ had sealed with the profession of his Euangell, and mark of his protection, to be an hundred fourtie foure thousand.

5 To wit, of the Tribe of *Juda* wer marked twelue thousande Christians. Of the Tribe of *Reuben* wer marked twelue thousand Christians. Of the tribe of *Gad* were marked twelue thousand Christians.

6 Of the Tribe of *Asher* were marked twelue thousand Christians. Of the tribe of *Nephtalim* were marked twelue thousand Christians. Of the Tribe of *Manasses* were marked twelue thousand Christians.

7 Of the Tribe of *Simeon* were marked twelue thousand Christians. Of the tribe of *Leui* were marked twelue thousande Christians. Of the tribe of *Ishachar* were marked twelue thousand Christians. Of the tribe of *Zebulon* were marked twelue thousand Christians.

windes of the earth, that the winds shuld not blow on the erth, nether on the sea, neither on any tree.

2 And I sawe another Angell come vp from the East, which had the scale of the liuing God, and he cryed with a loude voice to the four angels, to who power was giuen to hurte the earth and the sea,

3 Saying, hurtye not the earth, neither the sea, nei ther the trees, til we haue sealed the seruants of our God in their fore-heads.

4 And I heard the number of them, which were sealed, & there were sealed an hundred & four & fourtie thousande of all the tribes of the children of *Israell*.

5 Of the tribe of *Juda* wer sealed twelue thousand. Of the tribe of *Reuben* were sealed twelue thousand. Of the tribe of *Gad*, were sealed twelue thousand.

6 Of the tribe of *Asher* were sealed twelue thousand. Of the tribe of *Nephtali* were sealed twelue thousand. Of the tribe of *Manasses* were sealed twelue thousand.

7 Of the tribe of *Simeon* were sealed twelue thousand. Of the tribe of *Leui* wer sealed twel thousand. Of the tribe of *Ishachar* wer sealed twelue thousand. Of the tribe of *Zabulon* wer sealed twel thousand.

8 Of

8 Of the tribe of *Ioseph* were sealed twelue thousand. Of the tribe of *Benjamin* were sealed twelue thousand.

9 After these thinges I beheld, & lo, a great multitude, which no man could number, of al nations & kinreds, & people, & tongues, stood before the throne, & before the Lamb, clothed with long white robes, and palmes in their hands.

10 And they cried with a loud voice, saying, Saluatio^c cometh of our God, that sitteth vpon the throne, and of the Lamb.

11 And all the Angels stood rounde about the throne and about the Elders, & the four beasts, & they fel before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise & glorie, and wisdom, & thanks, and honour, and power, and might, be vnto our God for evermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him Lord, thou knowest. And he said to me, These are they which came out of greate tribulation, and haue waited their long robes, & haue made their

8 Of the tribe of *Ioseph* twelue thousand Christians: finally, of the tribe of *Benjamin* were marked twelue thousande Christians.

9 Then of the Gentiles I considered the Congregation to be out of number, euen of all kinreds, people, nations & tongues, who standing constant before this throne of Gods trueth, and in presence of Christ Iesus, clad with the white garments of innocencie of heart, and hauing the joyfull palmes of righteousnesse and vpright doing in their hands.

10 Publikelie professed with their mouthes, that al saluation cometh from God, that sits on the throne of his trueth, and from his Sonne Christ Iesus.

11 Like as all the whole Angels & heauenlie armie of God, that awaites about that throne of Gods trueth, in defence thereof, and of the holie doctrine of the twentie four books of the old Testament, and foure Euangelistes, prostrated themselves before Gods throne, and worshipping him confirmed the same.

12 Yeelding praise and glorie, wisdom and thanks, with honour, power, and might vnto our God for euermore; So be it.

13 And as *Esay* one of the 24. Elders, writing (cap. 63. 1) *Who is this that cometh from Edom in red garments, from Bozra, he is glorious in his apparell, &c.* I judged also by him, to know what they were that were arrayed in these white robes.

14 So I found in him (verf. 9) that these be Gods holy Israel, who he hath brought out of trouble, and redeemed them, and (as chap. 1. 18.) hath made them white as

13

snow

snowe, and clean as wol, though they had bene red as scarlet.

15 And that because (ver. 16) *they ceased to doe euill, and learned to doe good, &c.* and so serued God continually, and haue God dwelling among them.

16 These, saith he (chap. 49. 10.) shal no more haue ^h hunger, nor thirst in their souls, nor the burning Sunne, or the ⁱ heat of persecution to wither them.

17 For Christ, which is in the midds of his throne and true professours, shal guide them, and lead them to drinke of the liuelie doctrine and fountaines of his spirituall waters, and (chap. 25. 8) shal wipe away the teares of dolour from their eies, and giue them spiritual comfort.

long robes, white in the blood of the Lambe.

15 Therefore, as they in the presence of the durme of God, and serue him day & night in his Temple, & he that sits on the throne wil dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor anie heat.

17 For the Lambe, which is in the middes of the throne, shall governe them and shall lead them into the liuely fountaines of waters, and God shall wipe away all teares from their eies.

Notes, Reasons, and Amplifications.

* Correspondent to the four quarters of the earth, the Prophet here by a propheticall phrase and conformitie of language, setteth downe foure Angels, and foure executers of Gods wrath, whereas they are innumerable. The Jewes also haue books of antiquitie, deviding the government of the earth among foure great Angels, & vnder them to be many inferiour Angels: But these assertions being more curious than certain, or pertinent to vs to know, we leaue this, and returning to the exposition of the text, what these foure Angels and winds be. We say, the four Angels appear by the text, to be good angels, bearing command ouer these winds, whom we esteeme to be euil Angels, executers of Gods wrath, at command of the other: for although these Angels (ver. 2) are forbidden to hurt the earth, yet that inferres not that to bee euil Angels, more than where the like is said to God, *Lead vs not into temptation*; but contrarie, in so far here as of themselves, they stay these winds & blasts of Sathans tyranny, to hurt the earth, they must needs bee good Angels, & the winds euil Angels. And whereas these first foure, are by the text, readie to hurt, or not to hurt the earth, according as they

they be commanded of Christ that great Angell. Yet for as much as that hurt seemeth to be executed not by them, but (ver. 1) by these winds, whom they haue power to loose or bind: Therefore, apparentlie, these foure Angels be the good Angels of God, and the foure windes, the Spirites of Sathan, and executers of vengeance.

^b This day spring or rising in the East, may two waies be vnderstood, to wit, either as an epithet of Christles, as Zach. 3. 8. and Luk. 1. 78. called by *Hieroms* translation, *Oriens ex alto*, &c. Or then it may be vnderstood, that Christ arose vp, and abode Easterlie aboute *Ierusalem*, to seale his elect Israelites there, with his protection: For *Ierusalem* lieth Easterlie, both from *Palmos*, where Saint *John* wrote, as also, from the Churches of *Asia* to whome he writ.

^c This mark is a comparision from shepherds, who as they mark their sheepe, so Christ our Shepherd, marketh vs with the marke of his profession and protection, alluding here to the Symbole of the Pascheouer. Exod. 12. 22. The like hereof read in Ezech. 9.

^d Christ marketh vs with no secret marke, but patenlie in our foreheads, meaning thereby, that vowable and with bolde faces, we must professe the marke of Christians. Saying with Saint *Paul*, *I am not ashamed of the Gospel*, &c. Rom. 1. 16. For who denieth him here, he will denie them in heaven. Matth. 10. 33. & 2. Tim. 2. 12.

^e Among these Tribes *Dan* is left out, and in his stead is put in the Tribe of *Ioseph*, meaning *Ephraim*, *Iosephs* yongest sonne: For *Manasses*, *Iosephs* eldest sonne, is put in for himselfe. Why *Dan* is so left out, the reason appeareth to be, that that Tribe hath bene more accursed than the rest: for by the Spirit of God, it is called (Gen. 49. 17) a Serpent, or an Adder, and is called a Lyons whelp, Deut. 33. 23, and for their golden Calues and great idolatrie, appeareth by *Amos* 8. 14. that they fel, and neuer rose againe, and so could not be participant of this Christian mark.

^f The Spirit of God here expresth the number of an hundred fourtie & four thousand, to wit, twelue thousand of euerie Tribe, not that euerie Tribe was equall, or that the number was so in whole thousandes without oddes, as if there were neither more, nor fewer, as though we would add the Spirit of God to resolve and satisfie our curiosities: but the meaning of the Spirit of God hereinto, is to satisfie our comfort, and not our curious scrupulositie, giuing to vs Gentiles and to the Christian Jewes, that

comfort, that whereas we rashlie feare that we bee left alone to serue Christ, & that none mo than we of *Israel* are chosen, as *elias* judged (3. *Reg.* 19. 18. and *Rom.* 11. 3. 4. 5.) God will let vs knowe, that he hath sealed about twelue thousand of everie Tribe: where note for certaintie, that in speaking to men, and in accompting of men, the Spirit of God speaks after the phrase of men, in rejecting the ods, and in specifying the perfect or whole number, that is neereſt the trueth, in ſteed of the trueth. And as to this number no manuell indeede it is, though in the long time of theſe ſeven plagues following, there be about 144000 of the *Iſraelites* elected Chriſtians, of men, women, and children, ſeeing euen beſide women & children, & impotent men, there wer at once of *Iſraelites*, in the only daies of *Dauid*, thirteen hundred thouſand fighting men. For here is neither meant, that theſe were all at this one time, neither that they wer altogether marked at this time, but hereby he meaneth, this to be a time of the beginning of troubles, from the which, alwaies he ſignifieth hereby, that hee will exeme his own, not onlie by preferuing the ſucceſſiue, as they are borne in the worlde, but alſo by bringing their parentes for their ſakes through theſe troubles, that of them they may be procreated. Of theſe read further. *Apoc.* 14. 1. and note ^a thereof.

⁸ Let none doubt that the 24. Elders do ſignifie the 24. books of the olde Teſtament; although theſe words, here ſpoken by one of the 24. Elders, bee not found word by word, and altogether in anie of the bookes of the old Teſtament; for the Teſtimonies cited by Chriſt and his Apoſtles, are not all to be found word by word in the olde Teſtament: as the words cited in *Math.* 27. 9. out of *Ieremie*, are not to bee founde together in any one parte of *Ieremie*, and in *Zach.* 11. 12. that ſentence is found neereſt, but not word by word. Alſo that *Sog.* which in the *Rev.* 15. 3. is called the Song of *Mofes*, is not to be found word by word in *Mofes* Song, neither in any of the ſiue books of his *Pentateuchon*. The lik is to be ſeen in diuers other places of Scripture: For God (as is ſaid in the former note) trauels to ſatiſſie our comfort, but not our curioſity. For, although not ſcrupuloſly in wordes, yet ſubſtancially in ſentences, al ſpoke here by this Elder, is contained in *Eſay*. For, firſt, in deſcribing *vubo* is he that was clad in red garments, &c. (*Eſay* 63.) It ſoloweth of neceſſity tacitely, that he ſheweth what it is alſo to be clothed

clothed in white, ſeeing in this caſe they ar contraries: For whereas he interpreteth, that to be clothed in red, meaneth bloodſhed, and ſlaughter: to be clothed in white garments, muſt meane puritie, innocencie, cleannes and holines: againe, yet more amplie (*Eſay.* 1. 18.) is expreſſed what is meant by cleane wool, white as ſnowe, & by red crimofin and ſkarlet, whereas hee ſaith, *though thy finnes were as crimofin and red as ſkarlet, they ſhall be made vvhite as ſnowe, & cleane as wool.* So then none can denie, but here *Eſay* interpreteth ſufficiently, that to be white as ſnowe, or to bee clothed in white garments, or in cleane wool, is to be purged, and made cleane and holy from ſin. And in like maner, as toward the reſt of the ſentences ſpoken here by this Elder, they are all expreſſy contained in *Eſay*, as they are quoted in the Paraphraſe, which ſeeing none of the other Elders or 24. books of the old Teſtament doe containe, Therefore without al doubt, *Eſay* is this Elder here meant of.

^h This hunger & thirſt cited by *Iohn* here out of *Eſay*, meaneth the hunger and thirſt of our ſouls for the word of God, as is plain ly interpreted in *Amos.* 8. 11. 12.

ⁱ Though the Sonne for the moſt part, is taken for the light of the Goſpell, and for the ſpiritual eſtate it ſelfe: yet, when the burning heat thereof, is ſet oppoſite againſt the ſeede of the Goſpel, and liuely ſpringes of true doctrine (as here) then doth the Sonne mean the heat of perſecutiō, this is plainly prooued by the fourth chapter and 6. verſe of *Mark*, and by the 17. ver. thereof, that interpreteth the ſamte. Read more hereof *Apoc.* 6. note. ^h. thereof.

CHAP. VIII. THE ARGUMENT.

God in the former chapter, hauing firſt marked his elect Iſraelits, now in this proceedeth to the deſtruction of Ieruſalem, and reprobate Iſraelites, in reuenge of their tyrannie vſed againſt Chriſt and his ſeruants, at which deſtruction of Ieruſalem, ends the hſtorie by-gone, of the ſealed weekes, & beginneth the propheſie then to come, of the ſeuen trumpets, euery trumpet containing the ſpace of 245. yeares, wherein, are orderly expreſſed, the notable accidents & alterations, that were to come among the chriſtian kingdomes, in a maner to the worldes end. In this chapter, then is intreated

intreated of the last of the seauen seales, and first four of the seauen trumpets, as followeth.

Historicall application	Anno Christ	Paraphrast. exposition.	The Text.
1 IN the seuenth seven years, beginning in the yeare of Christ 71 came the Christiā Emperours, <i>Vespasian</i> and <i>Titus</i> , vnder whom the Church of God had peace a litle while.	71. a Iu bile	AND as the seauenth sealed week (after Christ opened the Euangel) came, Gods Church had peace a litle while.	1 AND when hee had opened the seuenth seal, there was silence in heaven about halfe an houre.
2 And here begins the seauen ages to the worldes end, this 71. yeare being Iubile,	The opening of the	2 And beholde, here the ^a Angels of the seauen ages, be- ginne to receiue the seuen trumpettes of Gods wrath.	2 And I sawe the seue Angels, which stood before God, and to them wer giuen seuen trum- pets.
3 And was that year in the which Christ Iesus procured the re- venge of his blud, and the blood of his holie martyrs vpo the Syna- gogue of the Iewes (vp on whome the said in- nocent blood had hi- therto craued vègece.) So that nowe (by the intercession of Christ) God in his justice, stir- reth vp the said Romā Emperours, <i>Vespasian</i> & <i>Titus</i> against them.	of the	3 And the ^b great Angell Christe Iesus, came and stode as our high prieste be- fore the justice seate of God, hauing the office of intercession and many sweete ac- ceptable prayers wer made to him of all Gods martyrs and elect, that he by his ^c mediation might offer vppe the same be- fore that justice seate of Gods throne.	3 Then ano- ther Angel came & stode before the Altar, ha- ving a golden censer, & much odours were gi- uen vnto him, that he should offer with the prayers of all saints vpon the golden Altar, which is before the throne.
4 And the continu- all prayers of poore martyres, crauing the revenge of their blood now takes effect,	seauen b	4 And the sweete request of these prai- ers were accepted, & granted by God the Father, through the	4 And the smoke of the o- dours with the prayers of the saintes went vp before God, out of

of the Angels hand.

5 And the An- gel took the cen- ser, and filled it with fire of the altar, and cast it into the earth, and there were voices, & thun- derings, & ligh- tenings, and earthquake.

6 Then the seuen Angelles, which had the seuen trumpets, prepared them- selues to blowe the trumpets.

7 So the first Angell blew the trumpet, and there was haile and fire ming- led with blood, & they were cast into the earth, & the third part of the trees was

procurement & in- tercession of Christ Iesus.

5 So that Christe took the cup of gods vengeance, and fil- led the same with the fierie wrath of his ju- stice, and poured it out vpon the tyrants of the earth, murder- ers of the Saintes of God: and ther came greate thunderinges of Gods vengeance vpon the, with forth- shewings and threat- nings of al) maner of repectuous plagues, and the greate Em- pire of the earth was then aloft, & great- ly commooued.

6 At this instant, the Angels of the se- ven ages, hauing the seuen laste plagues, mak themselves rea- die to blowe out the same.

7 And the Angels of the first age blew forth their plagues, and there were cer- taine effeminate Em- perours, cold as haile, and other. furious & fierce as fire, & bloo-

5 For the said *Titus*, accōpanied with many thousand Romanes, in closeth the whol *Iewes* celebrating the Passe- ouer within *Ierusalem*, wher they ar besieged and overcome, their citie destroyed, innu- merable slaine, and the rest are taken, and solde as bond-slaues, abiding without land, libertie, or gouernmet to this day. At this time God thundered out against them, all manner of plagues, of warres, both external and intestine, of famin and of pestilence, and the great Roman Em- pire, Monarchie of the earth, is now stirred & occupied in this de- struction of the Iewes: 6 At which destructio begins the account of the seue ages to come to the worldes end.

7 In the first of the which ages, to wit, fro this 71 year of Christ, to the 316 year, the ef- feminate and soft Em- perors, *Macrinus*, *Helio- gabalus*, *Philippus*, *Gallus*, *Volusianus*, *Licinius*, & *Gallienus*

Scale, and progresse of the first

Gallienus, by their great sloth and coldnes: and the fierie & fierce Emperors. *Domitian*, *Commodus*, *Didius*, & *Maximinus*, by their fury & rashnes, mixt with the tyrāny of the 30. tyrāts that then raigned, as vnder them began the first decay of the Roman Empire. During this time the ministers of Gods word, chieslie in *Europe*, are persecuted: for even of *Rome* 33 Bishops, successiue-ly after other, wer martyred, & the weake in faith were constrained to make defection.

8 Hitherto the Empire of *Rome* decaying, and nowe in this 316. year, the Emperor *Constantine* trāsporting the seat therof to *Constantinople*, the whole Peninsull of *Cethum* which is interprete the gathering or tofing of the seas, & now called *Italie*, is left a pray to the *Hunnes*, *Gottes*, *Vandals* & other fierce nations.

9 Who destroyed *Rome*, and subdued all *Italie*, slaying & spoil-

die tyrantes, among them, who all were caste in the Empire of the earth. At this time the cōstant professours of Christe, thorowe the thirde part of the worlde, were persecuted, and the weak in faith vterlie decayed, withered, and fell away therefrom.

8 And the Angels of the seconde age threatned out Gods judgment, and there came a multitude of people, fierce as fire, who entered vpon some ^d Peninsull of the sea, or landes named by the sea, and they consumed with the edg of the sword the thirde parte of that Peninsull and sea coast.

9 And the thirde part of the people of that Peninsull, who dwelt there, were slaine, and destroyed, even from the poore Marriner and inhabitante to the great Tyloes, and gouernours.

burnt, and all green grasse was burnt.

8 And the second Angel blew the trumpet, & as it were a great mountaine, burning with fire, was cast into the sea, & the thirde parte of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, dyed, & the third part of shoppes were destroyed.

10 Then

10 Then the third Angel blew the trumpet, & there fell a great star from heuen burning like a torch, and it fell into the thirde parte of the riuers, & into the fountains of waters.

11 And the name of the star is called wormwood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, & the third parte of the sun was smitten, & the thirde parte of the moone, & the thirde parte of the starres, so

10 And the Angels of the third age, blew out Gods threerings, and there fell frō the true Church a notable and great Apostate, burning in pride, and wrath, and he entered and sowed his heresie in the thirde parte of the world, amongst the liuelie fountaines of the pure doctrin of the Evangell

11 And hee may justlye bee called h galle or wormwood to the soules, for hee made the doctrine of the third part of the world bitter as worm wood, so that many soules thereby dyed, euen all that spiritu-ally dranke of that doctrine, because it was horrible and bitter heresie.

12 And the Angelles of the fourth age blew forth Gods wrath, and the third part of the spirituall Preachers, ciuill Magistrats, and Christian professors, wer so plagued with these he-

ing of greate and smal euen every third man.

10 Then in the year of Christ 561. begins the thirde age, in the which, anno 591 (as the *Arabians* compts per annos *Hegira*) there arose the horrible *Mahomet*, who firste professing Christ to be that most high Prophet, thereafter made defection, & through pride & glory to raig, hee with the aid of *Sergius* a Monk, deuised the damnable and bitter doctrine of the *Alkaron*, & by the assistance of the *Saracenes*, he began his conquest anno Christ. 623.

11 And spred that bitter heresie through al *Asia*, impositing ther by the soules of al these of *Asia*, that cam vnder his dominion, & receiued the same heresie.

12 Thereafter in the fourth age beginning in the year of Christ. 806. this erroneous doctrine of the *Mahomet*, so on the one part increased, & on the other part such heresies & newe traditions are crept

crept in & authorised by the Pope, that both Ecclesiastical doctors, secular Magistrats, and simple professors, are polluted and darkened with the *Mahometick* & papisticall errors, so that the third parte of the light of gods truth that shined sometime in the primitive Church, is now extinguished, the oriental or Græcia Churches being seduced by the *Mahomet*; & the Occidental or Latin churches, by the Pope of *Rome*.

13 This must needs speedily procure Gods true Church to lurk in patience, & abide invincible, til God in his justice & just judgment, haue broght most terrible plagues and vengeance vpon the world, for these errors & vniuersal defections, wherof the reuenging plagues shal immediatly follow & fall out in these three next ages yet resting.

fourth

age

of

trumpet.

resies, and were so blinded with mens traditions, that they losse that light of God his trueth that sometime shined in them, and neither the Orientalⁱ or Easterly Church (where the day springs) nor the Occidental or Westerly (Church where the night gloumes) haue (by the third parte) that brighte light of Christs pure Euangel that they wer wont to haue.

13 Whereupon I beheld, and foresaw Gods speedie warning, as the flight of an Eagle, going thorough the whol congregation of his Electe, proclaiming in his terrible threatenings, threefoldⁱ wo & wrack, yet to come therefore, vpon the wicked worldlings, by the executers of the plagues of the three ages following.

that the thirde part of the was darkened, & the day was smitten that the thirde part of it could not shine, and likewise the night

13 And I beheld, and heard one Angel flying through the mids of heauen, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

Notes, Reasons and amplifications.

* That at this year of Christ. 71. beginneth both the last of the seven scales, and the first of the seven trumpets, appears plainly by

by this text, and is prooued by our seventh proposition, and how thereafter, euery trumpet containeth the space of 245. yeares, or five *Iubiles*, is also prooued by our fift proposition.

^b This other Angell must be Christ, for none standeth before the Altar of Gods iustice, as high priest and mediator, making in tercession for vs, except onelie Christ, as in 1. *Tim.* 2. ver. 5. and *Hebrues* 7. 8. 9. chapters. We must not doubt hereof, though here he is simplie called but an Angell, for the like is founde in diuers scriptures, as in *Malach.* 3. ver. 1. Christ is called the Angel of the couenant, though hee was more than an Angel, as contrarily, S. *John* the Baptist, is there called the Angell that goeth before him, in *Sancti Ieromes* translation, although he be lesse than an Angell; as testifies *Matthew.* 11. 11.

^c These Orisons and prayers, though generally they meane all our prayers, which indeede Christ offered vp before God his father, yet in this place is specially meant, the prayers made for reuenge of the late martyrdomes specified. cap. 6. in the fift scale, which praies, there ar delayed, & here take effect, as by the text, paraphrase, and historie thereof doth evidently appear.

^d That the Sea is taken for sea coasts or peninsulls, reade *Esay.* 21. 1. by the burthen of the desert Sea, meaning the burthen of the desert land of *Arabia* beside the sea: also *Esay* 23. ver. 4. by the sea, and strength of the sea, is meant the peninsull of *Tyrus*: and again in *Esay* 66. ver. 19. *Italie* (called there *Tubal*) is named among the sea cuntries. Finally, auent the signification of *Cethim*, read *Ierome de interpretatione nominum*.

^e That shippes be taken for their marriners, it is certain also: whereas the sea is take for the sea coast (as by the former note) it is probable that the shippes betoken the inhabitants of that coast and gouernors thereof, as in *Ezechiel* 27. ver. 25. by *Ieromes* translation, *Navis maris principes tui, &c.* The ships of the sea are thy princes.

^f That starres be taken for ministers or professors of God his trueth, euen after their defection or apostasie, you may see both here by this *Mahomet*, and the Monk *Sergius* his colleague, as by the Turkes hereafter. *Reue.* 9. ver. 1. Of starres generally taken for true teachers, reade *Dan.* 12. ver. 3. & *Reuel.* 1. notes 9. & thereof. *Reuel.* 6. 13. & noteⁱ. thereof, and other places.

^g What these floods and fountaines be, consider by the hun-

ger and thirst spoken of before, *Reuel. 7. ver. 16. & 17.* And note therof, and confer there with *Jeremie. 2. 18.* speaking of the drinking of the bitter floods of the *Egyptians* and *Assyrians*, also *Iohn 7. 37. 38.* and *Reuel. 21. 6.*

^h That this bitter wormewood meaneth the doctrine of false Prophets, how sweet soeuer it seemes, read *Jeremie 23. 15.* & howe bitter and vile the *Mahomet's* doctrine is, they may consider by his *Alkaron.*

ⁱ In these Churches of the Orientall and Occidental empyres, where God sometimes was trulie honoured (as *David Psal. 113. 3* prophetically foretellet) at this time abound Idolatrie, heresies and many vaine traditions: of which, reade the Ecclesiasticall histories.

^k There is so small difference in the greek, betwixt the orthographie of an Angell and of an Eagle, that some old coppies hath the one, and some hath the other, alwaies to them both, agreeth the interpretation of speedy warning or hastie message.

^l The whole visible face of the Oriental and Occidental Churches, hauing now made defection: he notes by wo, wo, wo, as by an emphasis, how great & terrible shalbe the remanent three plagues that are to come vpon them therefore.

CHAP. IX. THE ARGUMENT.

Hauing described the estate of the empyre, These foure first ages: and lately how both the Orientall and Occidental empyres, haue lost a greate part of that spirituall light that first they had. Now he proceeds in this chapter to the fift and sixt ages, wherein is described, how horriblie they are punished for their defection, and how neuertheles they abide obstinate and impenitent, till in the remanent chapters, the reformation of a great part, and ruine of the remanent ensue

Historicall application.	years of Christ	Paraphrast. exposition	The Text
ⁱ Nowe, in the fift age, beginning in the yeare of Christ	1051. a. d.	And the Angels of the fift age, blewe forth Gods threat-	ⁱ And the fift Angel blew the trumpet, and I sawe that

that star which had fallen from heuen vnto erth & to him was giue the key of the bottomles pit.

² And he opened the bottomles pit, & there arose the smoke of the pit, as the smoke of a gret fornace, & the sun and the aire wer darkened by the smoke of the pit.

³ And there came out of the smoke Locustes vpon the earth, & vnto the was giuen power, as the scorpions of the earth haue power.

⁴ And it was commāded the, that they should not hurte the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

⁵ And vnto them was commāded, that they should not

ninges and plagues, and I perceaued, that former ^a Apostate, who

before had fallen from God his true Church, to earthly pride and ambition, receiued yet more power by his professours after him, to open vp again the infernall pit of his deuillish errours.

² And hee by his professors and doctrine, opened the very way to the endles deepe of hell, and out of that his deuillish fornace, there arose such darknes of errours, that darkened greatly both the light of the Euangell and temporall estates.

³ So that now, newly again of this deuillish darknes & heresie, is sprung vp now ^b swarmes of that sect, waiters of all landes, hauing power in the end, with their stings of heresie, to infect a greate parte of the earth.

⁴ Yet did God so bridle them, that as yet they were not able to ouercome the conscience of the very tenderest and moste weake Christians on earth, neither any that were as greene plants, or as fruitfull trees in Christs vineyard, but onely to trouble & annoy these, that making defecti-

^{The} 1051. proceeded yet one farther horrible plague, for euē the fore said *Mahomet*, who

to earthly pride and ambition, receiued yet more power by his professours after him, to open vp again the infernall pit of his deuillish errours.

² And hee by his professors and doctrine, opened the very way to the endles deepe of hell, and out of that his deuillish fornace, there arose such darknes of errours, that darkened greatly both the light of the Euangell and temporall estates.

³ So that nowe are sprung vp the Turkes, and become new *Mahometists*, and oppresse all Christian landes, rising at last so high in conquests, and so deep in heresie, that their sect is spread ouer, in all places.

⁴ Yet compell they as then, no mā to become *Mahometists*, but setts more their intent to reauē and spoile: those that were vnder the *Romane* and *Papistical* empire.

⁵ And not being of power to destroy them and conquer *Europe*, they continued so, spoiling and reuing, from the daies of *Zadok* their first *Dominatour*, in *anno* Christ

Christi. 1051. vnto the time that *Changius*, Chan of *Tartarie*, subdued the in anno 1201, which was the space of an hundredth and fiftie yeares, beginning first to enter in *Europe*, as friends in supply of *Basilus* Emperoure against the *Bulgarians*, his rebels, afterward, they proceeded wasting and spoyling ouer all parts:

6 So that now their poore, oppressed and depauperate captiues woulde wishe to die, yet doe they referue them aliue for rowing in their gallies, and other seruitudes.

7 And those oppressors were as barded horses, proceeding to battel with strength, boldnes, and agilitie, and so triumphed in oppression, that they reigned as crowned Kings, enriched with their praies: In the firste face they seemed friendly as men should be.

8 And smiled alluringly, as with womens attyre, yet they deuoured and wasted all landes, as with the teeth of Lyons.

9 They were armed on the most strongest manner, & their speedie haste made a noise as chariots of warre.

10 But their tailes end, and finall intention was to oppresse and subdewe all men, and after that subjection, to impoyson the with their stings

on from Christ, protested subiectiō to the antichristian empire.

5 Yea, euen towards these also were they so bridled, that they shuld not utterly destroy them, but onelie oppresse them for the space of 150. yeares, but this their small oppression beginning first softly, as the sting of a *scorpion*, procedeth at length to incurable wracke and exterminion.

6 And in these daies me whom they haue thus vexed & depauperat wold wish to dy but they shal be referred a liue in tormēt.

kill them, but that they should bee vexed fūe moneths, and that their paine should be as the paine that cometh of a scorpion when he hath stung a man.

6 Therfore in those daies, shall men seeke death, and shall not finde it, and shall desire to dy, and death shall flee from them.

7 And the form of the Locusts was lik vn to horses prepared vnto battel, & on their heads were as it were crownes, like vn to gold, & their faces were like the faces of men.

8 And they had hair as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habergions, like to habergions of yron, & the sound of their wings was lik the sound of charrets when many horses run vnto battell.

10 And they had tailes like vnto scorpions

scorpions, and there were stings in their tailes, & their power was to hurt men fūe moneths.

11 And they haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew, is *Abaddon*, and in Greck hee is named *Apollyon*.

12 One wo is past, & behold, yet two woes come after this.

13 Then the sixt Angell blew the trumpet, & I heard a voice from the foure hornes of the golden altar, which is before God.

14 Saying to the sixt Angell, which had the trumpet, Loose the four Angels, which are bound in the great river *Euphrates*.

15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a

of heresie, and they had power to torment and oppresse men the said 150 yeares.

11 And they had ouer the their king, euen a messenger of the Devill, whose name (trying from language to language) shal be found to signifie a destroyer or waster.

12 The first of the great wofull plagues is past, and behold, the two laste are to come shortly.

13 And the Angells of the sixt age blew fourth God his threatninges, and a warning came at all quarters from the throne of Gods justice

14 To these Angels of this sixt age, to loose the foure great nations, which as Angels, and messengers of God his wrath, abode at the flood *Euphrates*.

15 And these four nations (which here dwelt in readines against this precise time and houre, to slay the third part of

11 And they had spirituallie reigning ouer the the said *Mahomet*, whose name signifieth a messenger or destroyer, & ouer the temporally reigned the great *Turk*, which likewise signifieth the same: for *Turca* is interpreted a waster or destroyer.

12 These at this time wrought great woe to the *Roman* Empire, but afterward, these same with others wrought yet more woe,

13 For in the sixt age (begun in the year of Christ, 1296) it pleased God in his wrath to stir vp

14 The foure nations *Mahometists*, that dwelled beyond and about *Euphrates*; to wit, the *Saracens*, *Turks*, *Tartarians*, and *Arabians*, who al being confederate together in one lawe of the *Mahomet*, and vnder one greatesse Emperor *Ottoman*, began euen the their first Empire.

15 These with huge armies

Armies came against both the Empires of the Orient and Occident, ouerthrowing, slaying and subduing all *Asia*, and much of *Europe*, even about the thirde parte of the world,

16 For their nuber was infinite:

17 And themselues and their horses armed moſte ſtronglie, like irefull proude oppreſſours, haſting to their praie; profeſſing with their mouthes, theſe three ſpeciall points of their lawe; to wit, their vnquencheable ire againſt al chriſtian profeſſours: the eſtabliſhing of the *Mahometicke* hereſie and doctrine vniuerſallie: and finallie, their bitter auarice, to reauce and conquire all the world to themſelues, as appertaining to the by right, for that they are the ſonnes of *Abraham*.

18 And they being on theſe three reſpects puſt vp, over-ran, ſlew and oppreſſed all *Asia*,

mē) now raiſed their armie:

16 And the number of their horſmen were ^h two hundred thouſand thouſands, & I heard that number to be certaine.

17 So I ſaw, in ſpirit, theſe horſes, and their horſmen armed, as mē, burning with fierie wrath, puſt vp with gliſtering pride, and tending for fearfull deſtruction, riding fiercelie forward to deuour their praie as Lyons, profeſſing plainlie with their mouthes, their fierie wrath; their dark and ſmokie hereſie, and their horrible and bitter auarice againſt all Chriſtians:

18 And in their ire hereſie and avaritious oppreſſion, which they profeſſed, they invaded, ſlew and deſtroied the third part of all the Empire.

19 For theſe horſmen had power before them, to conquire and deuoure

year, to ſlay the thirde parte of men.

16 And the number of horſmen of war were twenty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſawe the horſes in a viſion, and them that ſat on them, hauing fiery habbergiſes, & of lacinth, & of brimſtone, & the heads of the horſes were as the heads of lions: and out of their mouthes went out fire, and ſmoke, and brimſtone.

18 Of theſe three was the thirde parte of men killed: that is, of the fire, & of the ſmoke, & of the brimſton, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailles: for

their

their tailles were like vnto ſerpents and had heades wherewith they hurt.

20 And the remnant of men which were not killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip devils, and idoles of golde, and of ſiluer, & of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe:

21 Alſo they repented not of their murder, and of their fornicerie, neither of their fornication, nor of their theft.

vp all that come in their teeth and power, alſo behind them, becauſe the Deuill, that old ſerpent, followed in their tailles, by the mouthes of their falſe teachers, to ſting and ſeducer all whome they had overcome.

20 Neuertheleſſe, the reſt of the people of the Empire, that were not overcome by theſe plagues, repented not of their vngodlie workes, nor abſtained from deuiliſh worſhipping of images of gold, of ſiluer, of braſſe, of ſtone and of timber, which neither can ſee, nor heare, nor moue.

21 Neither repented they of their tyrannie and martyrdoms, nether of their conjuring charmes or witchcraft, nether of their filthy & vnſpeakeable whordom, neither yet of their theeuish taking of goods from ſimple men.

and much of *Europe*.

19 Conquering mightie before them with their armie, and leauing behind the their prietts and falſe preachers to ſeducer.

20 Neuertheleſſe, the reſt of the Roman Empire reformed not themſelues, nor amended their workes, neither left they their vngodlie & deuiliſh worſhipping of alleadged Saintes, neither their filthie idolatrie, and worſhipping of ſenſeleſſe images, made of euerie mettall and materiall:

21 Neither left they off to murder al them that ſpake againſt their errours: but continued in their charmes and exorcismes and in their vild Sodomie, and horrible whoredome, and repented not to deceiue ſimple men, in ſtealing from the both their goods and their ſoules, for ſoul-maſſes, Diriges, Pardons, Indulgences, and ſuch other trifles.

Notes, Reasons, and Amplifications.

^a Now doth the Spirite of God repeat here the fall of the *Mahomet*, not that he now fell (for as is said, he fell in the time of the third trumpet) but meaning that his olde fall, his *Alkaron* and professours that he left behind him, haue made the way patent to the Turks, now at this time, to fall also from the trueth, and followe him. Conferre here with our third proposition, and note following, by the which, both these starres appeare to be one, and to meane the *Mahomet*, and his locusts to be the Turks, and for confirmation that this star, is that same starre that before had fallen, the Greeke terme of falling, expressed in the text is *πρωτότα* in the praterit time, which had fallē, and not *πρωτότα* in the present time, which falleth. Meaning thereby expresse, that Saint *Iohn* saw, that in this fift age, the *Mahomet* (who before had fallen from God in the third age) now by his successours, & doctriū doth open vp the gates of hell more manifestlie, in stirring vp these Turks by his heresie.

^b That these Locusts be the Turks, it is plaine: for that as Locusts doe destroy and waste euery where, and are plagues appointed by God to that effect. (Exod. 10.) So are the Turks both in name and effect, wasters and spoilers, as shall bee shewed in the note^c following.

^c That these, who with pleasant flatteries professe good, and yet in effect are rebels, and seducers from God, are compared to scorpions, read Ezech. 26. and how euill women for their faire resemblance and wickednes in effect, are called scorpions, read *Ecclesiasticus* 26. 7. So these Turks are described here with mens faces, & womens haire, and Scorpions tailes, because they first entered in *Europe* humainlie, and proceeded since with all despite and oppression. Also, for that the stinges of scorpions seem first nothing, and after become incurable, as the small companie of Turks became almost a Monarchie.

^d In histories is more mention made of the Turks oppressions, and spoiles done against Christians in that age, than of anie conquest or vtter destruction of Christians, as *Iohn Baptistā Egnatius*, speaking *de origine Turcarum*; saith, *Vagi d' spaliatque quoue cuique surs affuit lairocinantes magis quam belligerantes provincias vastarunt:*
These

These going in vaging and wandring where soeuer their chance was, they vvaisted counnries, as bees rather than as Warriours. And as to their dominion, how from the first year of their first Dominator *Zadok*, in the year of Christ, 1051. to the time that the *Tartarians* subdued them, in An. 1201. are just 150. yeares, diuers histories doe declare.

^e That these fise propheticall moneths are an hundred and fiftie years, read the first proposition, with the seconde reason of our third proposition.

^f ^h This sitting from *Abaddon* in Hebrew to *Apollyon* in Greek, signifieth, that his name is neither *Abaddon* nor *Apollyon*, but that we ought to descend from language to language, vntil we find the name of a Gouvernor, that signifieth the same that *Abaddon* and *Apollyon* doe in Hebrew and Greeke. And so it is, that *Abaddon* and *Apollyon* doe signifie a Destroyer or Waster (*serome de interpretatione nominum*) And againe, on the other part *Mahometes* signifieth (*ex eod.*) *Delens*, a Destroyer, or *Nuncius* a Messenger, agreeable with both the stiles that this text giues him, to wit, both a destroyer, and also, the Angell or messenger of the bottomlesse pit. Moreover, the like is to be said of their temporall kings name *Turca*, which (*ex Carionis chronico. fol. 8. lib. 1. & lib. 5. fol. 107.*) signifieth *idem quod vastator*, a Waster or destroyer.

^g That all messengers and executers of Gods affaires, either of favour or wrath be called Angels, it is common in all the Scriptures: for *Angelus* signifieth a Messenger: and for prooffe that these foure of the sixt Trumpet be no spirituall Angels, the same in the sixt Viall (*Apoc. 16. 12*) are called the kinges of the East, for so are these *Mahometanes* indeed.

^h Albeit this number of two hundred thousand thousand is not so expressed to satisfie our curiositie, as if there were no oddes (as I wrote, *Apoc. 7.* and noteⁱ thereof) Yet certainlie it hath beneere this number, for that he subjoyneth for the more certaintie againe, *And I heard the number of them, and saw the horses in a vision; &c* Agreeable hereto, it is reported that the great Turk contemptuously sent to the Emperour of *Romanes*, a Camel or a Dromedarie laden with wheat, with this vowe by message, that he shoulde bring against him, as manie fighting men, as there were graines of wheat therein. This armie hereafter (*Apoc. 20. 8.*) is compared

to the sea sand in number.

^l Of these three points of their profession, read their *Alkaron*, & confer therewith the histories, for of their yre against the name of Christians, euen from *Mahomets* first beginning, read *Iohn Baptist. Egnatius* vpon *Heraclius* Emperour, saying. *Responderunt impii, (meaning Mahometists) non prius Romanis pacem se daturus, quā Christum abnegasset Imperator. These wicked made answer, that they would give no peace to the Romanes, till first their Emperour renounced Christ.* The second, concerning their diligece to spread their heresie is certaine. The third, concerning their auaritious claiming the title of the whole world, that is contained expressly in their law, that they being the sons of *Abraham* and of *Sara* (as they alledge) the land is promised to them by God, *Gen. 13. 16.* and thereupon, *Mahomet* promiseth the kingdome of heauen to al them, that fights valiantly in that quarrell. Yet these alleadged *Saracens*, are the children of *Abraham* and *Hagar*, that is to say, *Hagarens* or *Ismaelites*, and not of *Abraham* and *Sara*. But as to the Turks we find no certaintie that any waies they are the sonnes of *Abraham*, yet claime they that promise, as if they were the true sonnes of *Abraham* and *Sara*. And so in these three points of their heresie and vsurping of kingdomes, do they inuey against Christians.

^k These of the *Romane* Empire regarded not what euill and vicious works they did, seeing they wer perswaded, that for litle cost they would get indulgence, pardons, holy water, and light penance, which would relieue and purge their sinnes.

^l Of earthly hypocrites, who dissembled their euil life, as som histories report, the Pope made his Saints: And though some of these be deuills, condemned for their hypocrisie, yet hath the Pope and his Cleargie ordained all these, whome they canonized to be worshipped. Moreouer, they are said heare to woorship the Deuill, in that they woorship not God, as hee hath commaunded them, but after their own imaginations.

^m What crucifixes and other Idoles of golde, siluer, and other materials, were both priuately in their oratories, and publickly in Churches adored, the whole world knoweth. If they wil say, they worshipped them not, but vsed them as a remembrance: O *Ananias* and *Zaphiraffes*, lyars against their owne soules, came they not barefooted, barelegged, bareheaded, grouslings and kneeling with

with their hands holden vp to these Images, and with their faces and eies direct to them, making such prayers and supplications as in their very books are intituled, a prayer to the image of Christ, and a prayer to the crosse of Christ, and such others. Howe are they then able to deny, but that they prayed euen to these verie images, yea and for the greater deccite to simple soules, least it should be known, that Idolatrie any waies was sinne, their Cleargie took away the second commandement out of their treatises, and deuided the last commandement into two, to make out ten. And likewise, they held the whole Bible in Latine vntranslated, lest it should be known to the people, that God in it forbad the worshipping of Images: Repynning thereby against their knowledge & conscience, without any repentance as yet, as saith the text.

ⁿ Amidst the greates inuasions that these *Mahometans* made at this time against the Papiests. The Pope neuerthelesse spared nor, euen then to murder the poore sancts of God, such as *Iohn Huss*, *Ierome of Praga*, *Ierome Savonarola*, and many moe that opposed against his indulgences, and others his wicked traditons.

^o What charmes euery common curate had for the fellone, the farfie, the worme, for bloodstemming, for lecherie, and for other horrible purposes, all their familiars, or that hath seene their workes and bookes, knowes. Also in *Platina*, and in other credible historiographers, ye shall finde the legend of 22. Popes or thereby, that wer most horrible *Necromancers*, like as there is one parte of their service that is called *Exorcismus*, conteining superstitious & magical enchantments and conjurations of oyl, of salt, of holy water, of belles, beads, *Principiosis*, *Agnus Dei*, and other such like. And further, euerie high altar is erected with joints, hair, clouts, cloths, threds and worfeds of diuerse hewes, and diuers other reliques of dead men, laide and builed behinde the saide altars, as they do testifie whose eies hath seen the same. And lest they shuld doubt thereof who hath not seene it, the collectes of the Masse do beare record of the same, graunting these reliques to be there, as in the Masse book *secundū usum Sarum, in seruitio beata Maria, orationibus: Propitiare quesumus Domine* and *Presta quesumus omnipotens: And again, in festo reliquiarum oratione presta quesumus omnipotens &c.* and *lectione prima, Hodie dilectissimi &c.* ye shall finde these clauses contained *Quorum reliquia in hac continentur Ecclesia*, that is to say,

vbo-

whofe relics are here contained in this Church.

P What whordome and vile Sodomie is vsed both in Rome, and likewise euery where, among the Popes, Cardinals & whol Clergie, not onely their innumerable bastards testifies, but also their lawes priuely permitting Priestes to haue concubines, but not wines, (Distingt. 34.) though some late glozers (excusing the matter) define these concubines to be wives, contrary vnto the text. Further hereof reade in *Platina* and others vsuspected historiographers, the legend of licentious popes, whereof 13. were adulterers, 3. were common brothellers, 4. were incestuous harlots. 11. were imppoysoned with vile Sodomie, 7. were whooremongers & erecters of brothel houses, whereof euery whoore payeth weekly a Julian peny to the Pope, which diuers years wil extend to 40000 ducats by year. And all these, beside the three Pope called *Ioane*, who was first called *Gilberta* an English woman borne in the town of *Lyn*, who being two yeares and an halfe Pope, at last dieth in deuerie of a child openly vpon the high street of Rome, going in publicke processio by the way to the church of *saint Iohn de Laterane*, & so made her whordome and filthines of her feat, patent, In memorie whereof, all Popes euer since going in procession, eschewerth and goeth about that *Laterane* way, where their she predecessour dyed.

¶ It is more nor notorious what gret abbacies and bishopricks from simple princes, what landes and yeatlie rentes from landed men, what money and goods from men of alestates, hath bin deceitfullie stolne for indulgences, pardons, remissions of sinnes, *trigintalls*, *soul-masses*, *diriges*, *de-profundis*, & other superstitions, stealing thereby not onely mens goods, but euen their soules, as hereafter *Reuel.* 18. 13. and note 1. thereof, and *2. Pet.* 2. 3. These be like the Scribes and Pharisees *who deuour vp poore viddowes houses vnder pretence of long prayers*, as is said in *Matth.* 23. 14.

CHAP. X. THE ARGUMENT.

Nowe orderly should followe the seuenth age, which the spirite of God beginneth not here to describe, after the style of the other six: but first sette out a vision consonant and relative, with the vision wherwith he began to describe the estate of the primitive church, and

and that because Christ Iesus, that came then in the flesh, & spread the true light of his Euangell to the primitive Church, is nowe (after long darknes and horrible defectio) returned by his Spirit to restore and open vp againe the same light and trueth to vs, in this last age. And therefore he staieth here the imperial or secular historie of this seuenth age, till the Ecclesiasticall historie bee also farre proceeded. In this vision, first is described the spiritual returning of Iesus Christ to vs, with the open worde of his trueth. Secondly, that now the seuen thunders or Angels of Gods great baruest are comming, where Christ makes his solemne vow that in this seuenth age the world shall end. Last of all, (howe vnder the name of the Prophet) the whole Church at this time, should rightly conceiue in their hart the true understanding and meaning of this reuelation, and should preach and publish with their mouthes the same, more plainly of new againe to the whole world.

The Text.

1 AND I sawe another mighty Angel come down from heauen, clothed with a cloud, & the rainbow vpon his head, and his face was as the Sunne, and his feet as pillars of fire.

2 And hee had in his hand a little booke open, and he put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voice, as when a lyon roareth: and when he

The Paraphrastical exposition.

AND now I sawe another, euen the great Angel of the couenāt^a Christ Iesus by his holy Spirit descending from heauē, who as now the world thought cloudie & knew not: ouer his head stood the sign and memorie of his protection, & in the beautie of his face shined the bright light of eternall life, standing cōstant as a pillar in defence of the elect, & going as fierce as fire to confounde the wicked.

2 And he offered now at hand, the open trueth and reuelation of these^b Euangelical and propheticall mysteries, and subdued at last vnder his feet al empyres, both of sea & land.

3 And he cryed and publikelie preached repentance by the mouthes of his Preachers, as the fearful voice of Lyons: and as that doctrine was preached the seuen terrible thun-

ders

ders^c (preparers & reapers of Gods greate haruelt) began to forewarn their message.

4 And when they had shewen forth and foretold the same, I thought to haue written it plainly, but (that being so greate a misterie) I was commanded from heauen to ^dseale and close vp the same in darke language (as cap. 14. I haue done) & not to write it plainly here.

5 And Christ Iesus that great Angel, Dominatour now ouer sea and land, solemnlie voweth, as one holding vp his hands to ^ethe heavens,

6 And sweareth by him that liueth for euer and euer, who made the heauens, and all that is therein, and the earth, and all that is therein, and the sea, and all that is therein, that ^ftime shall be no longer:

7 But in the daies of this seuenth age, euen ^gafter the Angelles of this age, blowe forth the plague of Gods last wrath, the Antichrist shall be destroyed, and Christs kingdome onclie erected, and the great ^hmystery of Gods latter judgment, ending the prophecies of all Prophets, shall be perfourmed.

8 Then was I warned again, by that former voice of God, to goe now and receiue this cleare instruction of these mysteries, euangelicall and propheticall, at the hands of Christ Iesus, Dominatour ouer sea and land.

9 And I pafte, and craued earnestlie of him to reueale now to mee (in the name of the whole Church) this revelation and knowledge, and Christ granting this our petition, commanded vs al now in this age, to receiue this patent revelation and knowledge, and deeplie to swallow it vp, and settle it in our heartes, and it shall ingender within vs the

had cried, seuen thunders vttered their voices.

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voice from heauen, saying vnto mee, ^dSeale vp these things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea and vpon the earth, lift vph his hand to heauen,

6 And swaie by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things that therein are, that time should be no more:

7 But in the daies of the voice of the seuenth Angel, after he shall blow the trumpet, euē the misterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto me againe, & saide, Go, and take the little booke, which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the little booke. And he saide vnto mee,

Take

Take it, and eate it vp, & it shall make thy bellie bitter, but it shall bee in thy mouth as sweete as honie.

10 Then I took the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as honie: but when I had eaten it, my bellie was bitter.

11 And hee said vnto me, Thou must prophetic among the people & nations, and tongues, & to manie kings.

Spirite of hisⁱ zeale, and bitter indignation, detesting horrible al impietie, but to preach it out with our mouths, and disburthen our consciences thereof, it shall bee most sweete and comfortable for our soules.

10 Then (the true light being now come) we receiue this perfect and clear instruction at the hands of Christ Iesus, and settle the same deeplie in our breasts, & the preaching and constant profession thereof with our mouths, becomes most pleasant and delectable to our soules: but when we doe deeplie ponder the terrible plagues of God, prophesied therein, to come for our impietie, it moueth our bodies to quake, and our soules to be full of bitter anguish.

11 And Christ Iesus by his Spirit reueiled vnto me, that it behoofed me, that is to say, the whole ministerie in me, to ^kpreach forth this present revelation again in this last age, and plainelie open the prophetic thereof to all nations, people, tongues, kingdomes, and kinges thereof.

Notes, Reasons and amplifications.

* This Angell, who here appeareth to *John*, is all one with him whome *Daniel* saw in the similitude of a man (*Dan.* 10. 5. continew to *Daniels* 12. chap. ver. 6. 7) is euident by their common signes and tokens; and for the same cause, hee who appeareth in the middes of the seven Candlestickes (*Apoc.* 1. 13) is also all one with them: For by *Dan.* 10. 16. 18. he is stiled, *One like the similitude of the Sonne of man*, or like the appearance of a man. So *Apoc.* 1. 13. he is stiled, *One like vnto the Sonne of man*. In *Daniel* hee is girded with a golden girdle: So is hee also in *Apoc.* 1. In both places his face did shine, as here also it shineth: In all these places his feet were as pillars of fire, and of fiery and burnished brasse, and his voice terrible, as of a multitude of people, or of manie waters, or of a roaring

roring lyon. Again, both there in *Daniel* & *Apoc.* 1. his eyes burn as a flame of fire, or as burning lampes: Both *Daniel* and *Iohn* fall downe at his feet through feare, and he againe doth comfort the both: Further, both in *Dan.* 12. 6. 7. and here in this chapter, he, standing vpon the waters, holds vp his handes, and sweareth the end of times. So that without all doubt, that similitude of a man that there appeared to *Daniel*, and *Apoc.* 1. 13. appeared to *Iohn*, and this Angell here mentioned, must all three be one. But seeing he, who (*Apoc.* 1. 13.) appeared to *Iohn*, is prooued there, note¹ thereof, to be Christ, spirituallie appearing: Therefore, both he, who there in *Daniel* appeared, & this Angell, who here appears, is also Christ. And for confirmation hereof, none hath this book in heauen or earth, or is worthie to open the same, except Christ our Lambe, *Apoc.* 5. 2. 3. 6. Therefore, he who here hath the same open in his hand, must be Christ.

^b Of this booke of Reuelation (whereof Christ here beareth the type in his hand) onlie the historicall part, to wit, the seven seales thereof, is opened by Christ and his Apostles to the primitiue Church, in that that part was fulfilled in their daies. But the text doth neuer shew, that the booke within is opened vp, and offered patent to vs, till now in this our seventh age, wherein Christ here (*ver.* 2.) not onely opens all the propheticall mysteries thereof, but also (*ver.* 9.) offereth the same to the Church, vnder the person of the Prophet: as thirdly, ordaineth them to preach the same ouer againe, openlie and patentlie to the whole worlde, where-throw, without all question, this is the time of knowledge euen presentlie, of which saith *Daniel* chap. 12. 4. *Claude sermones, & signa librum usque in tempus statutum. Close vp these speeches, and seal the book, vntill the time appointed.*

^c Howe soone in the beginning of this seventh age, (about the year of Christ, 1541.) the light of the Evangell, and of these prophecies against the Antichriste, begins to be reuiued, and preached out by Iesus Christ, in the mouthes of *Luther*, *Caluin*, and other his ministers, euen that verie year begin the seven thunders of the latter day, and reapers of Gods great harvest, to expresse their prophecies, euerie one of the first foure following other, by the space of fourtie and nine yeares, as at length is shewed in our 12. and 13. propositions.

^d At

^d At the command and voice of God, the propheticall of these thunders, is so sealed and closed, that none could before the due time elsie, either what they meant, or where they were written: But the compleat time of Revelation and knowledge, spoken of by *Daniel* (chap. 12. 4. 9. 13.) so seemeth by the dates contained both there in *Daniel*, and here in the *Reuelation*, to be come. And in this open booke, that Christ in this text proffereth to be so manifested, that we may certainly conclude nowe, that this, nor no other myserie hereof is vnsearcheable: what therefore, these thunders be, is declared in our 11. proposition; to wit, that they be the seven reapers of God his great harvest, mentioned *Apoc.* 14. No maruell, then, though so greata myserie be commaunded to be closed, at the least during the daies of the Antichristian tyrannie, that these that raigene in iniquitie, might continue still therein, till vnauares, they be ruined (*Math.* 13. 13. 14. 15.) like as contrariwise at length, and chieflie to the elect, the same is commaunded to be opened, & not sealed, *Apoc.* 22. 10. And so, though euen vnto the wicked, I with manie mo, now write this patentlie, yet God hath prepared a vaile for their eyes, that seeing they shal not see, till they goe into destruction.

^e This is a comparison and similitude, taken from the gesture of men, when they make a solemne oath: and not meaning, that God sweareth: for, the smallest woordes of his mouth is as sure as an oath, yea, so sure, that not one jot thereof shall perish, (*Mat.* 5. 18) The same oath you shall finde in *Dan.* 12. 7. Also the like *Gen.* 22. 16. The mention of this oath is but put here for the greater Emphasis, to supplie our weake credit and beleefe.

^f Then let the Pope and all earthlie Princes, looke for no longer delay, but that in this seventh age, already begun in the yeare of Christ 1541. the corner stone Iesus Christ, shal become a mountaine, and shall destroy all temporal kingdomes, & raigene for euer *Esay.* 2. 2. 3. *Dan.* 2. 44. *Psal.* 2. 9. and before the 1786. yeare of Christ: yea, euen sooner, to wit, when we see the tokens and plagues of this age spent and past, then shal immediately come, the day of Gods dreadfull judgment, as more in special is declared in our 10. 13. and 14. propositions, and in chap. 14. following. With this vow confer the like, mentioned in *Dan.* 12. 7.

^g The vulgar text saith here, *Quum coperit tuba canere consummationem*

bitur mysterium magnum, that is, *When he beginneth to blow the trumpet, &c.* But the originall Greek may rather import, *After hee shall blow the trumpet*: for the word *trav* may more iustlie be taken for *After* rather than for *immediately* or *incontinently when, &c.* as is to be seen in Mar. 4. 32. where *trav* is taken for a long time after, and not *instantlie*: for there it is not meant, that the seed which is sown, doeth *instantlie* rise vp, &c. and Ioh. 8. 28. by the worde *trav* hee meant not, that *instantlie* after the crucifying of Christ they shuld know him truly, but rather after a certaine progresse of time from his passion. We therefore, here iustlie dissent from the vulgare translation, which makes the beginning of the seuenth blast to be the end of the world; where contrariwise, Apoc. 11. 19. and Apoc. 16. 18. 19. 20. 21. there is mention made of some worldly commotions, betwixt the beginning of the seuenth blast or outpouring of the seuenth viall, and the latter day.

^h What this mysterie is, & how it is the mysterie of the day of judgment & general resurrection, read 1. Cor. 15. whol chap. specially, vers. 51. *Behold, I shewe unto you a mysterie, &c.*

ⁱ It is certain, that the knowledg of Gods mysteries, mortifieth in vs al worldly joy, & makes vs to conceiue horrible bitternes against worldly impietie, such is the vehement zeale that the Spirit of God worketh in our bowels, as ye shall find in Ezech. 3. 14. This bitternes also may be taken for the danger that it is to Preachers; to conceal and hide vp Gods mysteries, & due admonitions within their bowels, and not to disburthen their conscience thereof, by preaching out the same, as may be seen of *Ionah*, chap. 1. & *Paul* testifieth the sam, 1. Cor. 9. 16. saying, *Wo were unto me if I preached not the Gospel.* But contrariwise, vpon the other part, what sweetness and comfort commeth by preaching forth the same, read *Psa.* 118. 103. The like ye shall find in Ezech. 3. 3.

^k This prophesying ouer againe by the open booke, meaneth, that besides *Iohns* first prophesying & writing of this Revelation, in closed and darke language, it must be prophesied, preached, & opened ouer againe by the whole Church in the name of *Iohn*, in these our daies of the seuenth age, according to the perfect sense, meaning, and interpretation thereof. The like is said of *Daniel* chap. 12. 13. That he must rise and stand vp againe after many yeares.

CHAP.

CHAP. XI. THE ARGUMENT.

The Spirit of God hauing hitherto orderlie prophesied the imperiall or secular historie, vnto this seuenth age or trumpet, and in the former chapter hauing shewed, that in this seuenth age the worlde will end: Therefore now in this chapter, before that end come, hee beginnes againe, and enters to the Ecclesiastical history, of the progresse of Gods word and true professors thereof, proceeding briefly therein, vntill that historie be as far proceeded as the other: And then doth he introduce the trumpet of the latter day, after the very maner and style of the other six trumpets before expressed.

The Text.

¹ Then was giue me a reed like vnto a rod, & the Angel stood by saying, rise & mete the Temple of God, and the altar, and them that worshipping therein.

² But the court which is without the temple cast out, and mete it not, for it is given vnto the Gentiles, and the holy Citie shall they tread vnder foote two and fourtie moneths.

³ But I will giue power vnto my two witnesses, & they shall prophecy a thousand, two hun-

Paraphrast. exposition. Anno Christi. Historicall application

And there was power and knowledge giuen me straightly, as with a metwand, to measure the estate of things to come: so Christ the great Angel of the covenant assisting me, commanded me to arise from all earthlie affections, and to prophesie now the precise measure of times, that God hath carefully appointed ouer his true, inward & invisible Church, his holy religion, and all the true professors thereof.

² But as for the outward and visible face of the pretended Church, it must be rejected from God, and no care, measure, nor account had by him thereof, because it must be giuen ouer to Antichristian and Idolatrous people;

who shall subdue his holy Church and spiritual Ierusalem, and tread it vnder foote 1260. years.

³ Yet in the meantime shall GOD giue that grace, that his two Wit-

for after the yeare of God 300, the Emperor *Constantine* subdued all Christian Churches to Pope *Syluester*; from which time, til these our daies, euen 1260. yeares, the Pope and his Cleargie, hath possessed the outward & visible Church

L

of

of Christians, treading downe and suppressing all that truly opposed against their abuses.

3 Seeming to authorize the olde and newe Testaments, and to preache thereof these 1260. yeares, yet not rightly interpreting them, but obscuring them with mens traditions & coloured glosses.

4 These Testaments be as two & Oliues, to anoint vs Kinges and Priestes to our God, and as two & Lanternes, to illuminate vs with the true light of his holie Spirite: These abide and stande before God with his elect vpon earth.

5 If any Heretick would peruert these, the^h fire of godly zeale, proceeding from the mouthes of their professors, shall cōfound these hereticks. And if any Atheist would vtterlie subvert these Testaments, they shall be destroyed and die eternally.

6 These haue such authoritie, that the heauen shall be closed & no rain shall descend from thence, and tyrannie & bloodshed shall be among the people of the earth, and the worlde scourged with all kinde of plagues, during all the daies that these testaments and professors thereof do so prophecie and threaten vs for our iniquities: yea euen so oft, as they list to pronounce Gods wrath against vs for that cause.

7 Now after the primitive Church had received and admitted these testaments, & confirmed the same in the counsell of Nice, anno

nesses, the^d olde and newe Testaments shall be authorized, and shall preach & prophesie these^e thousande two hundred and three score yeares, thogh not in there due apparell, but disguised with the obscuritie^t of mens traditions.

7 And when these two Testaments are compleitly written out, and their testimonie authorized, theⁱ Antichristian

dreth, and three score daies, clothed in sackcloth.

4 These are two olue trees, & two candlesticks, standing before the God of the earth.

5 And if any man will hurte them, fire proceedeth out of their monthes, and deuoureth their enemies: for if any man would hurt the, thus must he be killed.

6 These haue power to shutte heauen, that it rayne not in the daies of their prophesying, & haue power ouer waters, to turne them into blud, & to smite the earth with all manner of plagues, as often as they will.

7 And when they haue finished their testimonie, the beaste that

that commeth out of the bottomlesse pit, shall make warre against them, & kill them.

8 And their corpses shall lie in the streets of the great citie, which spiritual-ly is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles, shall see their corpses three daies and a half, and shall not suffer their corpses to be put in graues.

Monarch, rising from the deuill, shall strue against them, and shall ouercome the, & shall depriue the of their spirituall meaning and liuelie sense.

8 And their dead letter shall ly as dead carkeises parentlie, throughout all the jurisdiction of that great Antichristian citie, which spiritual-ly is¹ as Sodom, in all stinking and vn-naturall lecherie, & as¹ Egypt in tyrannie & oppression ouer the saints of god, for euē there, Christ our Lord, in manie respects is continuall^m crucified, and put to death.

9 And they of all tribes, people, toges, and nations, shall see this dead letter, lying as deade carkeises, the said space ofⁿ 1260 yeares, and shall not suffer the same to be duly buried, settled, and ingraued within their breasts.

Christi. 322. euen from thece forth the Roman and Papisticall empire hath trobled thosecriptions of God, with humane traditions & superstitions, and so hath preuailed, that the true sense & meaning thereof, was as deade out of the world.

8 And this dead letter did lie obscured in Latine, throughout all the Empire of Rome, that great citie, that is more vile in all stinking Sodomie than Sodom it self, & a more tyrannicall Empire ouer Gods Church than Egypt was: for in it Christ is daylie crucified in his members, yea, euē in Rome was Christ himselfe crucified, in that he suffred death vnder that Empire, & vnder Pontius Pilat, one of the magistrates therof.

9 And al the Roman & Papisticall empire, had of those Latine & il glofed Bibles patent in their Churches & houses, during the said 1260 yeares of their raigne: all the which time their Legendarie, and other fables

2 were

were more ingraued in their harts, tha these Testamēts of Gods truth.

10 Yea, they rejoiced when the fearful threatnings of Gods worde were hid, and the Popes plausible Pardons opened vp, and offered to them, and made merie in their Christmas and Easter feastes, sending for gladnes their propines and gifts at new-yeares-day and hanfell Mōday: Wheras if they had known the fearfull sentence of the Scriptures, they had not so rejoiced in mens traditions & earthly plesures.

11 But now are these 1260 yeares expired in an. Christ: 1560 or thereabout, & the Scriptures of God are liuely and quicklie interpreted & restored to the true estimation and honour: & thousandes converted daylie from their former *Papistry* to the true feare of God,

12 Hearing it openlie preched by the most true professors of God, that these his holy Testaments haue authori-

10 For all that dwel in earthly plesures, shall be merie to see Gods worde so smothered, & shal rejoice together, & send gifts and propines euerie one to another: For these two testamēts wold haue preached against sinnes, & prophecied their destruction, and haue troubled the glad estate of these that dwelt in earthlie plesures.

11 But after the said 1260 yeares, the liuely Spirit of interpretation from God shall quicken them vp, and they shal bee authorised and set vp in estimation, and the feare of God shall com vpon the harts of al men that shall then rightlie see & consider them.

12 For by the voice and preaching of Gods heauenly & true Church, they were chosē & called vpon, to ascend

10 And they that dwell vpon the earth, shall rejoice ouer thē and be glad, and shal sende giftes one to another, for these two Prophets vexed them that dwelt on the earth.

11 But after three daies and an halfe, the spirit of life coming fro God, shal enter into them, and they shall stande vp vpon their feet, and great feare shall come vp-pon them which saw them.

12 And they shall heare a great voice fro heauen saying vnto thē, Come vp hither. And they shal ascend

vp

vp to heaven in a cloude, and their enemies shall see them.

13 And the same houre shal there be a great earthquake, & the tenth parte of the citie shall fall, and in the earthquake shal be slain in number seven thousande: and the remnant shal be afraid, and giue glorie to the God of heauen.

14 The second

vp to them, and bee promoted aboue al humain traditions, & they arose vp, & were promoted to their due honour & authoritie, among thē of that heauenlie & true Church, while as yet they were but cloudy, dark, and vknown to the world: then shal their enemies the Antichristians, now begin to see & perceiue their authoritie.

13 And the great Empire of the earth shal quake and bee commoued: & the tenth parte of the Antichristian Synagogues, and buildinges shal bee ruined, & in that commotion fseue thousand of those men shal be depriued of their rents wheron they liued, and the rest of these shal repent, and feare the Lord, and shal giue glorie to the God of heauen.

14 The second of

L 3

tie and authentikenes aboue al decrees, writs, and traditions of men, and therefore (how dark & despised soeuer they seemed before) ar onlie to be brought in as witness of Gods holie truth: and now this authoritie of these holy Testaments is become so euident, that the verie Papists do see and perceiue the same, and must needs admit their Testimonie.

13 At this time this *Romane* and *Papistical* Empire, is greatlie shaken, for the tenth part thereof, even all their Temples, Abbaies, Frieries, Nunries, and other their cities and ciuill pollicies through all *England*, *Scotland*, and diuers parts of *Germany* are pulled downe and destroyed. And of their Bishops, Abbots, Priors, Channons, Monks, Friers, and Priestes, a great number depriued of their rents, and liuings, and the rest repenting their idolatrous *Papistris*, become true professors of God.

14 This

14 This Papisticall kingdome suffered great trouble by *Turkish* dominatours, and far greater by the *Mahometane* Emperours: and these troubles are passed, but now thirdlie, and greatest of all, these Ministers of Gods trueth, arising in this age, since the yeare of God, 1541. shall bringe it to vtter wracke.

15 For, that yeare began the seventh age, wherein, the last dayes approaching, at the Empires and kingdomes of the worlde must bee trodden downe, and Gods, and his Sonne Christes æternall kingdome, only erected.

16 And Gods holie Scriptures, which lay as deade the time of the Antichristian raigne, now beeing restored to their former authoritie and honour, doe stir vp the harts & mouths of all true professours, to humble themselves, and to yeelde their due praise and honour to God almightie, saying,

Here begetteth the seventh trumpet, in which the world endeth.

the greates wofull plagues, that that Empire shuld suffer is past, & this is the third & last, that approacheth at hand.

15 And the Angels of the seventh & last age, blew out the plagues of God his wrath, and then wer there great voyces of gladnesse, so lenlie heard throught out al the church of God, rejoycing, & saying, Now all the kingdoms of the earth are thrown down, & that holy kingdom of God, and his son Christe Iesus (who raigneth for euer & euer) onlie set vp.

16 And the 24. bookes of the olde Testament (dead, & vnmentioned since the daies of the primitiue church) now appears before God in their due & accustomed place and estate prostrating themselves, yeild by the mouths of their professors, praise & worship to God, saying,

woe is past, and behold the third woe will come anone.

15 And the seventh Angell blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christes, and hee shall raigne for euermore.

16 Then the four and twenty Elders, which sat before God on their seates fell vpon their faces, and worshipped God.

17 Saying,

17 Saying, we giue thee thanks, Lord GOD almightie, Which art, and Which wast, and Which art to come.

For thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angrie, & thy wrath is come, and the time of the dead, that they should be judged, & that thou shouldst giue rewardes vnto thy seruantes the Prophetes, and to the Saints, and to them that feare thy Name, to small and great, and shouldst destroye them, which destroye the earth.

19 Then the temple of God was opened in heauen, and there was seen in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thunders, and earthquake, and much haile.

17 O our Lord God almighty, who was, who is, and who now shall returne to judgment, wee yeeld thee most hartty thanks, for that now thou hast taken vpon thee thy great and mighty power and strength, & doest now only raign ouer al.

18 And the wicked nations are angrie therefore, but thy wrath is come vpon them, & the time of the general iudgment is come, that the dead must rise, and thy holie seruantes, the Prophetes, and Saints, and all men both great and small, that haue feared thy name, must receiue the reward of æternall life: but contrariely, those must be rooted out, and cast into æternall damnation, who haue seduced the world, and polluted the earth with their abominations.

19 And vntill that day (nowe shortly approaching) the true Temple and Church of God shall be made manifest, vouchable, visible, and open to all his heauenlie and true elect, and among these of that true Church and heauenlie elect, shall Christ, the true Ark of our couenant, and atonement with God the Father be seene, knowne, & vnderstood, preached out, and constantlie aduouched. In that time shall there be great shewings forth of tempestuous troubles, great noise, rumours and threatnings of warres, and great trouble and commotions vpon the Empire of the earth. And the colde and tempestuous hail of partialitie, self-loue, and lack of charitie, shall extinguish and quench out that ardent zeale, that we owe towards God, and the seruent loue and charitie, that we owe to our neighbour.

Notes, Reasons, and Amplifications.

The temple of *Ierusalem* contained three partes, to wit, the vtter part, where al men resorted, the inner place, called the holy place, and the innermost part, called the holiest of al. These two

holy and holiest parts that are within, represents here the true latent and invisible Church, and the uttermost & most patent parte, represents the outward and visible pretended Church, this utter court is without the temple, if yee call onely the holy and holiest places to be the temple; but if yee call the whole worke to be the temple, then is this utter court within the temple as a parte of the whole: and therefore some reade, *atrium quod est intra templum*, and some reade, *atrium quod est extra templum*, &c. Alwaies in this visible and outward face of the Church, represented here by this outward court, *Paul* doth mean, that the Antichrist must sit. 2. *Thef.* 2. 4. and therefore, it is commaunded here to be cast out, and no care, measure, nor account thereof to be taken of God.

^b The holy citie is not one only citie, but is spirituall *Ierusalem*, euen the true Church and Spouse of Christ Iesus, generally through the whole world, as *Reuel.* 21. appeareth.

^c That these 42. moneths, are 1260. yeares, is prooued by our 1. 15. & 16. Propositions, and that this account of 1260. years begins about the yeares of Christ 300. or 316. is prooued by our 36. proposition, and that this time, the Antichrist must sitte ouer the Church of God, read 2. *Thef.* 2. and that so doth the Pope professing himselfe the heade of the Church, read lib. 5. *Sexti. Canone fac'is: in gloss.* and lib. 3. *Sexti Tit. 16. can. periculofo*, hercof read also the 2. synchelis of our 26. proposition.

^d That the old and new Testaments be these two witnesses that here testifies of God, is prooued by our 21. proposition.

^e That 1260. daies meanes here 1260. yeares, is prooued by our 1. 15. and 16. propositions: and that they begin *anno Christi.* 300. or 316. or thereby, is declared in our 36. proposition.

^f Call to minde, how in the daies of Papistrie, none durst vnder the paine of their liues haue the Bible in vulgar language, but all the scriptures wer hidden vp from the vulgar people in Latin language, and wer hidden vp from simple schollers, by wrong glosses and false interpretations, as who would hide vppe and disguise a prince in sackcloth. Of these wicked glosses and false translations, wrested by the original Hebrue and Greeke, there is diuers to be seene in that age, such as euen now, and latest of all the *Rhemish* Testament.

^g There is mention made of these in *Zach.* 4. where the Prophet

phet speking of *Zerubbabel*, & of *Iehoshua* the son of *Iehozadak*, their repairing vp of the materiall Temple, introduceth in that vision a figure of these two Candlestickes, and of these two Oliues or Testaments, that yeeld spirituall oyle, both to the Lampes of the seuen primitiue Churches, as also now to vs, to kindle our Lampes againe anew, against our bridegroomes comming to judgement. *Marth.* 25. 1.

^h How the enemies of God and his word, are confounded with the fire of godlie zeale, is testified *Psal.* 20. 9. 10. and *Psal.* 78. 5. 6. Also, how manie blasphemous heretikes haue bene confounded by the mouthes of Gods ministers, and afterward died most horrible deaths, in histories may be seene.

ⁱ That this beast is the *Romane* and Papisticall Empire, by the whole indices and tokens thereof, is most clearlie declared *Apoc.* 12. and 13. and 17. & euidently prooued by our 24. proposition.

^k This great citie and streets thereof (though chieflie it meaneth the Antichristian citie, which, God willing, both hereafter shall be, and is heretofore, proposition 23. prooued to be *Rome*) meaneth no one citie, but all the landes, cities, and places of the world, subject to the Antichristian Empire: Euen like as contrarielie, spirituall *Ierusalem*, meaned al those through the worlde, that were of the true Christian Empire, as is before saide in the note hereof.

^l This citie being called here, not simplie *Sodome* nor *Egypt*, but spirituallie, like as hereafter (*Apoc.* 17. 5) the same is called not simplie *Babylon*, but mysticallie *Babylon*: meaneth thereby, that that citie is not named literallie *Sodom*, *Egypt*: or *Babylon*, but that because it is polluted with their vices; and like to them it is: therefore, spirituallie compared to them.

^m Christ is saide to bee crucified in this Antichristian citie of *Rome*, for four causes: First, for that as the Iewes did put Christ to death, who is Gods true incarnate Worde, and depriued him of this earthlie life: So the Antichrist here, hath slaine Gods holie Word and Scriptures, by depriuing the of their true sence, which is their spirituall life, and the execution of this slaughter proceedeth from *Rome*: Secondlie, wherefoeuer Christ is truclic preached and afterward despised (as in *Rome*) he is said there to be crucified *Gal.* 3. 1. Thirdlie, wherefoeuer Christs members are crucified and

afflicted, there Christ esteemeth himselfe to be crucified and afflicted (Mat. 25. 40. 45) But in *Rome* manie martyres haue suffred death: Therefore, &c. fourthlie, because (by the note ^k preceeding) the whol Antichristian and Roman Empire, is comprehended vnder the name of this chief metropolitan city therof, which is *Rome*; But vnder the *Romane* Empire, and by *Pontius Pilate*, one of the magistrates thereof, was Christ crucified: Therefore, in this citie, (which specially meaneth *Rome*) is Christ figuratiuelie said to be crucified.

ⁿ That these three daies and an halfe, are 1260 years, is prooued by our 15. and 16. propositions: and that these yeares began betwixt the years of Christ 300. and 316. is declared in our 36. proposition.

^o In consideration of the ten dominions that were vnder the *Romane* and *Papistical* Empire, it may wel be esteemed, that the Abbeyes, Monasteries, and *Papistical* places of *England*, and *Scotland*, with the addition of manie in *Germanie*, and some in *France*, that were ruined and pulled down, about the time of the yeare of Christ 1560. were no lesse than the tenth part of al the Antichristian citie or *Papistical* policie.

^p At this time, the tenth part of the *Papistical* Empire being reformed, and the idolatrous policies destroyed, it is specified here that seuen thousand wer slain, that is, they wer degraded of their dignities & honors, and spoyled of their rents, wheron they liued: for (as hereafter, Apoc. 13. 15) to giue life to the image of the beast, is nothing els but to confirme, authorize, & inaugurate it, wherby it may enjoy office, honor, and rent: So here, to slaie, is as much as to degrade and depriue them of their offices, honours, and rentes, wheron they did liue. As to the precise number of seuen thousande, the like, and like number yee shall finde 3. Reg. 19. 18. and Roman. 11. 4. which wee must not thinke to be so preciselie spoken, as if there were no oddes: for such reasons, as you shall reade Apoc. 7. note ^f thereof, and Apoc. 9. note ^h thereof.

^q That in this age (which began in the yeare of Christ, a thousand, five hundred, fourtie and one, and endeth, at the farthest, in the yeare of Christ, a thousande, seuen hundred, foure score and fixe,) the *Romane* and *Papistical* Empire, and al tyrannicall king-

domes

domes shall bee suppressed, and Christs kingdome onlie erected: and the last judgment, ending all prophecies shall come, is manifested by the oath and vowe, made Apoc. 10. 6. of which, reade the notes ^e and ^f thereof.

^r How this true temple of God, was patent in the daies of the true primitiue Church, and then closed vp againe, to these dayes is said in the discourse of the 20. proposition, and shalbe confirmed hereafter, *Reuel.* 15. 8. & note ^h thereof: Wherby they notable erre, that think the Church of God euer to be patent, publik, and visible, seeing by the former verses 2. 3. 7. and 8. it must be trod downe by the Antichrist. 1260. yeares, til at length here ver. 19. a little before the latter day, it be made publike, patent, and open to all men.

^s This cold haile of partialitie, iniquitie, selfe-loue, and lack of charitie, is not onely here the last token, that preceeds the day of judgment, but also it is the very cause why the day of judgement shalbe hastened before the said 1786 year come, as *Matth.* 24. 12. 22. testifieth. Of this selfe-loue and partialitie of the latter day testifies Paul 2. *Tim.* 3. 2. The remanent and perfect historie of the latter day is here omitted, and remitted to the 14. chapter, as shal be discussed there at length, and was already noted *Reuel.* 10. note ^d thereof, and in our progresse vpon the 11. proposition is mentioned. And so endeth the orderlie parte of this *Revelation*, beginning at Christes baptism, and continuing vntill the latter day.

Here followeth the amplificatiue part of the Revelation of the Euangelist S. Iohn, containing a repetition, amplification, and exposition of such notable things, as before are but summarie intreated of in the former part.

CHAP. XII. THE ARGUMENT.

The Spirit of God, for our full instruction, minding to repeat, amplify and expound in this last part of the book, such matters as hath bene summarie and obscurelie treated of in the former part, of the which this last Ecclesiastical historie being the chiefe: He therefore beginneth in this twelfth chapter again, to expound and repeat the

the same after the maner of a battel betwixt Christs Church, holie Spirit, Word, and true professours on the one part: and the Deuill, the Antichristian & Romā Empire on the other part: In which is described the strife & malice that Sathā, by his Antichrist, executed against the visible, Apostolik & primitiue Church, which first conueined, imbraced, & preached forth Gods word, & against that holie vword, which they preached forth. So that the true Church became latent and inuisible, and God kept and reserued his holie vword in puritie, in the hearts of that inuisible and true latent Church, by meanes of his holie Spirit working in them, whereupon followed out a spirituall battell, the spirit of Sathan striving in the minds of the elect by false doctrine, and other entisements against the Spirit of God. But Sathan seeing that hee preuailed not in that spiritual battell, against the soules of the elect number, hee raiseth, by his Antichrist, persecution corporally, against the bodies of euerie particular professour.

Historicall application.

IN the daies of Saint Iohn, the true Primitiue Church of Christe flourished, the Euangel increased shining as the Sun, so that the professours thereof, despised the glory and dignities of this worlde, casting downal their rents at the feet of the Apostles; to be distributed in cōmō to the whol Church (Act. 4.35) having no other crowne of glorie, thā the crosse of christ, and doctrine of his A-

Paraphrast. exposition

AND there was shewed to mee the great & meruelous vision of Christ his heauēlie^a spouse and true Church, ouershadowed euerie where, with the bright light of his Euangel, shining as the Sun, & shee contemned & trode vnder her feet, all the glories of this world which are as mutable as the Moone, & shee was crowned

The Text.

AND there appeared a great wonder in heauen: A woman cloathed with the sunne, and the Moone vvas vnder her feete, and vpon her head a crown of twelue starres.

with the triumphant doctrin of the twelue Apostles.

² And shee was with childe and cried, traueiling in birth, and was pained readie to be deliuered.

² And within her bowels, she cōceiued & meditated^b Gods true word, and with her mouth preached and proclaimed out the same, & was preached by the Spirit of God, to yeeld foorth and teach the same, as a woman is pressed to yeelde foorth her birth.

³ And there appeared another wonder in heauen: for beholde, a greate red dragon, hauing seuen heds and ten hornes. & seue crownes vpon his heads:

³ Then on the contrarie part, I behelde amongst Gods heauenlie and holie elect and lo, the devil^c that horrible and bloodie dragon (in the person of that Empire, whose seate and citie standeth vpon seuen hilles, and hath vnder it tenne confederate kinges, and hath had seuen princelie estats gouerning it)

⁴ And his tail drew the third part of the stars of heauen, and cast them to the earth. And the dragō stood before the wo-

⁴ With the poyson of his taile, drew after him the third part of Christians, from their heauenlie contemplation, to earthlie affe-

postles. Gal. 6.14.

² Altogether bent in their hearts, to cōceiue and contemplat Gods true word, and in their mouthes and works to teach the same, and expresse the fruits therof;

³ But sodainly after the primitiue Church, the deuill stirred vp his instruments, euen the mighty empire of Rome that great citie, that is situate vpon the seuen notable hils *Palatinus, Corinus, Ianiculus, Auentinus, Quirinalis, Viminalis, & Esquilinus*, & hath these ten Christiā king domes, *Spaine, France, Lombardie, Englad, Scotland, Denmarke, Sweden, The kingdome of the Gothes in Italie*, and of the *Hunnes in Pannonia or Hungary*, and the *Exarchat of Ravēna*, cōfederat with it, & haue their Empire governed by seuen estates, all ruling successiuelie after other as kings, to wit, ¹ Kings, ² Consuls, ³ Dictators, ⁴ Triuirs, ⁵ Tribuns, ⁶ Emperors, ⁷ Popes.

⁴ By meanes of the which Romane & Papistall

pistical Empire, the deuill hath drawne after him, much of *Europe* & of *Asia*, euen the large third part of the world, causing their Pastours and Ministers to leaue their heauēlie doctrin, and to teach Antichristian Apostasy, for loue of dignities, rents, and earthlie benefices: for the deuill was so ready, that how sone the true word of God was sown by the primitiue Church, incontinently he raised vp the Papistical antichrist to devour & confounde the same with false glosses, & sinister interpretations.

5 But contrary to their expectation, that pure doctrin of the Euangel, preched by the primitiue Church, was reserued by God amōg the invisible Church, til at length, it shuld rule ouer al the kingdomes of the earth, & so God preserued his worde in puritie.

6 But his visible Church was bannished and made invisible among a few godly per-

sons: and this dragon and his members awaited vpon Gods Church & holie Spouse, that preached and expressed out the fruit of Gods word, that how soon she had preached out that word, hee might choke the same, and deuoure the fruite thereof.

5 And shee deliuered & expressed forth her fruit, and increase of the true incarnate Worde, Christ Iesus, who shal rule and governe all nations vnder the scepter of his seruitude: And God accepted this fruit of his holy Word vnder his protection, & authorised it among his holie elect.

6 Whereof the visible number, euen Gods true Church & Spouse was chased away, and remained invisible and solitarie among certaine priuate persons, predestinated and elected of God: where shee was nourished, and

men, which was readie to be deuoured, to deuour her childe when shee had brought it forth.

5 So shee brought forth a man childe, which shoulde rule all nations with a rod of yron: and her sonne was taken vp to God, & to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they shulde feede her there a thousand, two hundred and thre score daies.

7 And

7 And there was a battell in heauen. Michael and his Angels fought against the Dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in heauen.

9 And the greate dragon, that olde Serpent, called the deuill and Satan, was caste out, which deceiueth all the world: hee was euen caste into the earth, and his Angels were caste out with him:

fostered with their godlie praies and secret meditations, during the space of 1260 yeares.

7 Hereupon proceeded a greate and heauenlie strife, for God the holie Spirit and third comforter, by his ministring Angels and godly inspirations, fought against the deuill, that old dragon, who with his wicked spirites & temptations fought, & withstood the spirit of God within vs

8 But Satan preuailed not, neither obtained any place among Gods heauēlie and faithfull elect to ouercome them.

9 And so that wicked dragon and olde serpent, who justly is called an accuser and odious, who deceiues all the whole world, (now restrained from ouercoming the faithful and heauenlie elect souls) is cast out, he, his members and instruments, hauing only permission to

so, who successiue after other intertained the truth al the daies of the Antichrist, from the daies of Pope Syluester the first, to these our daies, euen 1260 yeares.

7 For at the *Pentecost* after Christes ascension was the holie Spirit and thirde comforter sent, downe to dwell in our mindes, and therein to fight and withstande all the priuate temptations and motions of the deuill, vsed against the christian Church. For the deuill hauing first seduced the outward, visible, & Antichristian Church, now striueth against the Spirite of God, in the inward mindes of the invisible Church.

8 But he by his temptations & intisements, is no waies able to ouercome the mightie force of Gods Spirit, working in our Spirits, far les to possesse the souls of the faithful and heauenlie elect.

9 So that now in Christ his passion that craftie Seducer & accuser, & his members, hauing no power against these electe souls

foules doeth most cruel-
lie extend his tyranny a-
gainst their fleshlie bo-
dies onely.

10 Therefore, with vs,
and for our cause, al the
Angels of heauen doe
yeeld praise and thanks
to God eternal, saying,
Nowe is there saluation in heauen prepared for
Gods elect, and the strength and kingdome of our
God, and power of his Sonne Christ Iesus, is enlar-
ged ouer all: for the accuser of the elect soules (who
are euen as brethren vnto vs his Angelles) is caste
downe and displaced: for continuallie, since the fal-
of the first *Adam*, he accused the therefore in Gods
iustice:

11 But now they haue ouercome this their ac-
cuser, in the blood of the second *Adam*, Christ Ie-
sus, and in the constant testimonie they did beare
of him, not regarding their liues, but being con-
tented to suffer martyrdom for his sake.

12 Therefore, rejoyce all yee godlie and coelesti-
all creatures: but woe be vnto you, that doe fixe
your felicitie on earthlie glorie and affections, and
do plunge your selues in the muddie seas & tum-
bling cares of this worlde, for the deuill is sent
down amongst you, raging in great furie, knowing
his time to be short, for that the world draweth
neere to an end.

13 So then, Sathan se-
ing himself secluded fro
anie farther power a-
gainst the elect, but only
a litle power ouer the
earthlie bodies of the
true Church, stirreth vp
the Bishops of *Rome* to

tempt, trie, and per-
secute their earthlie
bodies.

10 For which deli-
very of our souls, ther
wer voices of thank-
giuing and great joy
among al the Angels
of heauen, saying,

10 The I hard
a loud voice say-
ing, Nowe is sal-
uation in heave,
and strength, &
the kingdom of
our God, & the
power of his
Christ: for the
accuser of our
brethren is cast
down, which ac-
cused them be-
fore our God
day & night.

11 But they o-
uercame him by
the blood of the
Lamb, & by the
word of their te-
stimonie, & they
loued not their
liues vnto the
death.

12 Therefore,
rejoyce ye hea-
uens, & yee that
dwell in the. Wo
to the inhabi-
tants of the erth
and of the sea,
for the deuill is
come down vn-
to you, which
hath gret wrath,
knowing that he
hath but a short
time.

13 And when
the dragon sawe
that he was cast
vnto the earth,
hee

13 Nowe Sathan
perceiuing himsele
so ouercome, that
he had no more pow-
er but ouer the earth-
lings (as being Prince
of this world) he in
the person of the An-

hee persecuted
the womā which
had brought
foorth the man
childe.

14 But to the
woman were gi-
uen two winges
of a great eagle,
that shee might
flie into the wil-
dernesse, into
her place, where
she is nourished
for a time, and
times, and halfe
a time, from the
presence of the
serpent.

15 And the
serpent cast out
of his mouth
water after the
woman like a
flood, that hee
might cause her
to bee caried a-
way of the flood.

16 But the
earth holpe the
woman, and the

richriste persecuted
the true and visible
primitive Church,
and spouse of Christ,
who had procreated
& brought forth the
noble fruit & increas
of Gods Word.

14 But God ar-
med her with the
swift winges of his
protection, whereby
she became his inui-
sible Church, & fled
from the open assem-
blie, to the private
heartes of particular
godlie men, as to her
desart place, where
she (as is said before)
was nourished with
godlie meditations,
for the space of 1 a
thousande, two hun-
dred and three score
yeares, free from the
poyson of that dra-
gons heresie.

15 Then spewed
Sathan out of his
mouth, a floode of
false doctrin and he-
resie, that hee might
seduce God his true
Church therewith.

16 And the earth-
ly and visible Church
of the Antichrist, did

vsurp temporal dignitie,
and Antichristian supre-
macie, aboue all the visi-
ble Churches, whereby
these seuen Churches of
Asia, that *S. Iohn* wrot to,
and other Apostolicall
Churches, were still per-
secuted by that Roman
Church, til their whol vi-
sible nūber wer faine to
imbrace the *Roman* Apo-
stasie, in sted of that true
word, that sometime was
preached among them.

14 So God from these
daies forth, viz. from the
yeare of Christ 316, hath
withdrawne his visible
Church fro open assem-
blies, to the harts of par-
ticular godly men, wher
successiuelie it abode in
puritie, invisiblie all the
daies of the Antichristian
raigne, euen to these our
daies, the space of 1260
yeares.

15 Then this deuillish
Antichrist, & *Roman* seat,
fearing least the small
sparke of Gods invisible
Church shuld sometime
reviue, & extinguish their
synagogue, preached &
set out such plausible he-
resie, as might trap & al-
lure the invisible church
such

such as *merits*, & *workes of supererogatio*; deseruing (as they say) more than heauen, with *Indulgences*, and *pardons* for sins, although they shuld deserue worse than hell.

16 Which, with manie more plausible heresies, their visible Church hath whollie imbraced: yet euer som of the true invisible Church haue remained in their puritie.

17 Whereupon the deuill, in that *Romish* Antichrist, is so enraged, that wheresoever particularly these disperfed children of Gods true invisible Church, their works and books are apprehended, they are al burned together, and persecuted with fire and sword.

18 And these thinges did *S. Iohn* foresee, & further, as followeth, standing on the seathor of *Pathmos*.

so drinke vppe and swallowe euerye droppe of that doctrine, that the true invisible Church, did abide pure, and did not gette one droppe of that poyson, that *Sathā* had spewed out.

17 And the deuill ragged in ire against that invisible Church, & proceeded in persecuting the residue of her childre, which from thence-forth do obserue the commandemets of god and do beare true lie and constantly, the testimony of Iesus Christ.

18 And I stood on the sea¹ shore of *Pathmos*, beholding the visiō, which followeth.

earth opened her mouth, and swallowed vppe the flood, which the dragon had cast out of his mouth.

17 The deuill was wroth with the woman and went, and made warr with the remnant of her seed, which keepe the commandemets of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

Notes, Reasons, and Amplifications.

^a That this woman clad here with the Sunne, &c. is the true Church of God, is prooued by the 22. proposition.

^b How the true Church euer traueled to procreate more children to God, in whome Christ is continually conceived, formed, and spiritually borne: ye shal read the *Galathians*. 4. 19. where *Paul* calleth the *Galathians* his little children, of whome he trauelled a-
gaine

gain in birth, that Christ may be formed and shapen in the: where by it is euidēt, that the Church of God is this *Woman*, & Christs true word is the fruite and *birth*, that shee formes and produceth into the hartes and bowels of the elect.

^c That this Dragon is the Deuill, it appears plainly by the 9. verse hereof following: and that this shape and figure of his, of seuen heades and ten hornes, and that the 1260. yeares of his reign are the proprieties and notes of the Latine or *Roman* empire, is prooued by the 24. proposition. Hereby then is meant, that the deuill, in this strife against Gods Church, vsed or clothed himselfe with the persone of the *Romane* or *Latine* empire.

^d This man-child that ruled al nations with a rod of yron, is called (*Psal.* 2.) Christ the sonne of God, and (*Reuel.* 19. 13.) he is called the *word of God*, which ar both one, seeing that word tooke flesh, and was incarnate, *Iohn* 1. 14. Gods Church then, and true spouse, is said to produce this birth of this man-childe, when they preach forth the true worde of God, and his sonne Christ Iesus, reade hereof *Gal.* 4. 19. howe Christ must be formed and shapen in vs, &c.

^e Seeing by the opinion of *Methodius* and *Primasius*, and diuers old writers, these notes of this woman agree not with the Virgin *Marie* in particular, but with the whole Church of Christ in generall: Therefore, and by these wordes of this text, and by our 16. proposition, it is certaine, that the Church of Christ must lurke & abide invisible. 1260. yeares, vnder the Antichrist, where through they are deceiued, that think the true Church to be euer visible, patent, and publike, or yet the publik and visible Church to be euer Gods true Church.

^f That 1260. daies in prophecies, signifie 1260. years is prooued by our 1. and 16. propositions, and that these years beginne at *Syluester* the first, about the year of Christ, 316. is proued in the 36. proposition.

^g That both in *Daniel* 10. 13. 21, and *Daniel* 12. 1. and also in this place, *Michael* is taken for one of the persones of the Trinitie, euen either for the Sonne, or for the holy Spirite, it is certaine, by the properties contained in these textes, for there is *Michael* called one of the first Princes and our Prince, and so, is both Christ and the holy Spirit, the first Prince before all beginning, &c.

the last after all ending, euen α . and ω . and is also prince ouer vs, yea, hee is a Prince for vs that are his elect, who (as saith *Daniel* there) stands for *Daniels* people, euen for the true and spirituall Israelites, and so standeth both Christ in heauen as our Mediator with God, and the holy Spirite on earth with vs, as our defender and gouerner: Againe, with the name of *Michael*, which is to say, *who is like God*, or otherwise, *Deus percussens, a beating or striking God*, (ex *Hieronymo de interpretatione nominum*) doth both the persone of Christ and the holy Spirite agree, for both with the father are one God, and none is like to that God, whereof all the three persons beate and strike downe Sathans tyrannie, and fighte for vs. The question therefore is, which person of the Deitie doth *Michael* signifie, in these forenamed textes: though some think he meane Christe, for the properties aboue written, agreeing to Christ: yet in respect (as is said) the same also doeth agree with the holy Spirit, and in some points agreeth not to Christ. Therefore, (in my judgment) *Michael* meaneth the holy Spirit, and not the person of Christ: for seeing the man, or one like vnto the Son of man that appeared to *Daniel*. (10.) is prooued Apoc. 1. note thereof, and Apoc. 10. note^a thereof, to be vndoubtedlie Christ: How can it be, that Christ there (Dan. 10. 13. 21.) saith that *Michael* helped him, except that *Michael* be taken for the holie Spirit? For the Deitie distinguished in three persons (although essentiallie inseparable) euerie person is said in the Scriptures, to help one another, as the Father by the Sonne created the world (Col. 1. 16. & Iohn. 1. 3.) The Sonne sent by the Father, redeemed the world. (Luk. 4. 43.) The holie Spirit sent both from the Father and the Sonne comforteth, defendeth, and regenerateth his elect of the worlde: And the Angels are not said to help, but to serue and minister to the Deitie. But contrarily, to deuide one person of the Deitie in two names, & to make Christ named with the one name, to help christ named with the other name, seemeth altogether improper: Whereby, *Michael* that helped Christ, appeareth euidentlie, not to be Christ, but the holie Spirite: and this I speake of these forenamed Textes onelie, and not of *Michael* in the Epistle of *Iude*, where hee representeth an Archangell, who durst not himselfe, but referred it to God, to rebuke Sathan, neither of other parts of Scripture where *Michael* is the proper name of a man.

^b These

^h These Eagles wings doe meane Gods mightie protection, becauſe (Deu. 32, 11) *As the Eagle stottereth ouer her yong, & stretcheth out her wings, and carryeth them on her shoulders: so the Lord hath also kept and preserued his owne.* Furthermore, these two Eagles wings may be taken for the two Testaments, the olde and the new, with the which Gods true inuisible Church clothes her selfe, and therewith flieth from the Antichristian synagogue and assemblie, to her priuate meditations.

ⁱ That this time, times, and halfe a time meaneth a thousand, two hundred and three score years, is prooued by our 16. proposition, beginning that date about the yeare of Christ 316. by the 36. proposition.

^k That these Waters and floods mean doctrine, consider by the note of the 8. chap. hereof.

^l Some read this Text to bee spoken of the Dragon, in these wordes, *And it stood upon the sea shore*, and so it may bee interpreted to meane, that Sathan stands readie betwixt sea and land: (according to the 12. verse hereof) to oppresse them both: that is, to seduce all those, that fixe and repose their felicitie on earthlie pleasures and ease on the one part: and these on the other part who as the waltering waues of muddie seas, plaie the tyrants, reauing to themselves the kingdomes of the world: But I rather assent to those other, who read, *And I stood on the sea shore*, as if *S. Iohn* would signifie to vs, that he stood on the shore or sea coast of the Ile of *Patmos*, while as he sawe the vision following of the beast arising out of the sea. The like is said in Dan. 10. 4. that he stood on the banke of the riuer *Tigris*, where he saw his vision.

CHAP. XIII. THE ARGUMENT.

Having in the former chapter deduced the continuall strife betwixt Christs Church and holie Spirit, on the one part, and the Deuill and his instruments on the other part: In this chapter he reneweth a more speciall description of these chiefe instruments, whose person the deuill is to use in all times hereafter, to persecute Gods Church withal: to wit of the whole Latine Empire in generall, and of the Antichrists kingdom in particular, set out respectiuelie

AM;

vn.

under the figure of two beasts the first ten horned, the last, two-horned, with all their notes and tokens, agreeing most exactly with the Roman, and Papistical kingdomes as followeth.

Historicall application.

AND among the ambitious tyrants & tumultuous people of the worlde, arose the gret *Latin* or *Romane* Empire, whose chiefe seat and Metropolitane citie *Rome*, is set vp on their seuen hils *Palatinus*, *Coelius*, *Ianiculus* (otherwise called *Capitolinus*) *Auentinus*, *Quirinalis*, *Viminalis* & *Esquilinus*, & hath bene gouerned by these seuen princely gouernmets, *Kings*, *Consuls*, *Dictators*, *Triumvirs*, *Tribunes*, *Emperors*, & *Pops*. Afterward it was deuidd into ten chief kingdoms, to wit, *Spain*, *France*, *Löbardie*, *England*, *Scotlād*, *Denmark*, *Sweden*, the kingdom of the *Goths* in *Italie*, and of the *Hunnes* in *Pannonia* or *Hungarie*; & the *Exarchat* of *Rauenna*, and ouerthwart these seuen hils & notable partes of that Empire, were set vp idolatrous tēples, Images, pillars, Piramydes, & monuments of great ostentation, and blasphemous superscriptions & titles, such as *Dis Manibus*, *Minerva*, *Fortuna*, *Roma fortunata*, *Roma victrici*, *Roma aterna*, *Plutoni*, *Veneri*,

Paraphrast. exposition

AND I foresaw, that out of the waltering^a waues & muddy seas of Tyrants, ther shuld arise a great and mightie^b Empire, whose principall seate and chief Citie, is placed vpon seuen hilles, & should be gouerned by seuen princelie gouernementes; and^d ten seuerall parts of the same Empire ar to bee deuided, whereof there shall bee tenne crowned kings, and euery where vpon these seuen hilles, shall be monuments of ostentation, with proud and blasphemous superscriptions & titles, set vp by

The Text.

AND I saw a beaste rise out of the sea, hauing seuen heades, and tenne hornes, and vpon his hornes were ten crownes, and vpon his heades the name of blasphemie.

these princelie and royall Gouernours.

2 And this Empire that I foresawe, was

like the *Græcian* Monarch, in that it swiftilie, as with the speede of a^e Leopard, shortlie ouer ran the whol worlde, and like the Monarchie of the *Meder* and *Persians*, who mightilie marched forward, as on Beares teete, treading downe all other kingdomes, and like the Monarchie of the *Babylonians*, who (as with the mouthes of Lyons) deuoured vp innocent blood without measure:

And the deuill gaue him his power & his throne that is, he made him Prince of the world with full authoritie.

3 And I saw one of his heades, as it were wounded to death, but his deadly wound was healed, and al the world wōdred and followed the beast.

3 And I foresawe one of his chiefest^g gouernments, as it were vtterlie destroyed and abolished but that losse was mended again, & that government whollie restored, and all men marueiled at the power and prosperitie of that Empire, and gaue ouer themselves as slaues and ser-

Priapo, & infinit others of old erected, beside also infinit^h apistical Idols of new.

2 This Empire succeeding to the former three Empires and monarchies, was

So that at length, by their deuillish works of Idolatrie, auguries, forceries, oracles of false gods, & by blood-shed, it pleased our God, to suffer these Emperours to conquer and possesse the whol world.

3 But afterwarde, the *Hunnes*, *Goths* and *Vandales*, subverted that Gouernment of Emperours; and abolished them, wherthrough the Empire vaked & lay deade more than three hundred yeares. Yet, afterward rose new Emperours againe, intituled of *Germanes* and *Romans*, of the which *Charle-magne* was the first, and in them was the *Romane* Empire in a maner reuiued and restored againe. The greate felicitie of this Empire astonished all men, who therefore called it *Imperium*

2 And

but

4

rium

rium sacrum perpetuum & semper augustin, and not onelie became subject to it,

4 But also forloue of it, they worshipped the devill, in the idolles of *Mars*, *Minerva*, *Ladie Fortune*, and others, and did beare such reuerence to that Empire, that by protection of false gods, they thought the same without al compare, & for euer invincible.

5 In this Empire ariseth the Pope, who prouddie alleadgeth himselfe to be God his Vicar, and that he can remitte sinnes, and exceive from hell, and such other blasphemies against God: & he begā his mightie power and kingdom, by Pope *Syluester* the first, about the year of Christ three hundreth and fixteene, and hath raigned a thousand, two hundreth and three score yeares.

6 Not onelie blaspheming God and his name, but also boasting that hee hath heauen to sell for money, and can make Saintes in heauen of his owne canonizing, to whom we must praie, as our mediators.

7 And whofoener would not imbrace these and other his errors, but meant to

vants vnto it.

4 And they worshipped the devill that gaue such preheminance to that Empire, and they honoured that empire, esteeming none like therunto or able to make warre against it.

5 Then was ther adjoined to that Empire, a false mouth, euen an Antichristia prophet, that spake fourth proudly things of gret ostentation, & blasphemies against God, & he receiued a mightie power of doing, for the space of 1260. yeares.

6 During the which time, the Empire opened this his Antichristia mouth, whereby he taught blasphemous doctrine against God, and against his holie name & heauenlie Tabernacle,

4 And they worshiped the dragon which gaue power vnto the beast & they worshipped the beast, saying, Who is like vnto the beast: who is able to warre with him?

5 And there was giue vnto him a mouth, that spak gret things, & blasphemies, and power was giuen vnto him to doe two & fourtie moneths.

6 And he opened his mouth vnto blasphemie againste God, to blaspheme his Name, and his Tabernacle, & the that dwell in heauen.

7 And

7 And it was giue vnto him to make warre with the saints and to overcome them, & power was giuen him ouer euery kindred, tongue, & nation.

8 Therefore all that dwell vpon the erth, shal worshipping him, whose names are not written in the booke of life of the Lamb whiche was slaine from the beginning of the world.

9 If any man haue an eare, let him heare,

10 If any lead into captiuitie, he shall goe into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I behelde another beast coming vp out of the erth, which had two horns like the Lamb,

and against all the Saintes that dwell in heauen.

7 And God suffred him to make war against his elect seruants & to subdue the vnder his tyrannie, so that his power extended ouer euerie kindred, tongue, & nation.

8 Therefore, all worldlie men, dwelling in earthlie pleasures, shall giue such homage and reuerence as appertaineth to God, vnto that Empire, euen all

these, whose names are not registred among the elect number of Christ Iesus our Sauour, who was predestinat to suffer death for vs, before the foundations of the world were laid:

9 But who hath vnderstanding, let him consider Gods just judgment.

10 Whereby these tyrants shall goe at length into captiuitie, because they haue led others captiue: and shal be killed with the sword, because they haue killed others with the sword, and this yeeldeth occasion of comfort, patience, and perseverance in faith to Gods seruants.

11 And I considered by it selfe, and aparte, the description of this Antichrist; euen howe his kingdom was in a manner, another kingdō

serue God trulie, of these did he persecute, and put to death manie a thousand, extending his tyrannical power, ouer al christian kindreds and people.

8 Whereby worldlie men, addicted to earthlie pleasures, reuerenced him as God (*Distinct. 96. Can. Satis euidenter*) kissing his feet, and adoring him, so that in him the name of *Rome* and whole *Romane Empire*, is esteemed famous, and holden in great estimation and reuerence of all

these, whose names are not registred among the elect number of Christ Iesus our Sauour, who was predestinat to suffer death for vs, before the foundations of the world were laid:

11 And to returne againe to the particulare description of the Popes kingdom, it arose of the said greate Empire, and contained a two folde power, spirituall & tem-

porall: signified by their two horned Miter, and by the two swordes, that Pope *Boniface* the eight caused to bee caried before him, saying, *Ecce duo gladii hic*, while as he was clad the one day in the Pontificall of a Bishop, the next day in armour like an Emperour, vsurping so double power, but teaching such deuillish doctrine, as before is said.

12 And hee wrought what hee liste (the Emperours yet standing) with no lesse authoritie & power than the Emperour himselfe; yea, he established and inaugurated againe of newe, that decayed estate of Emperours, that nowe started vpp againe by *Charlemaine*.

13 And hee wrought manie wōders, partly fals as these of the legendary, partly by sorcery, throwing fire out of his sleues, as sent from heauen, partly by his ordinarie ceremonies of cursing, vsed with the setting vp on hie of light torches and burning candles, and then throwing them downe

comming vp out of the former great and established Empire of the earth, & that hee had double power, spiritual and temporal, euen a Priesthood & kingdom as Christ hath, yet in his doctrine teacheth hee diuillish errors.

12 And hee did al that hee liste, in presence of the great Empire, with no lesse power than that first great Empire was wont to do: and he compelled al men to doe homage, reverence, and be subject to that great Empire, whose gouernment newlie was start vp againe, and his former decayes and losses amended.

13 And this Antichrist, wrought many deuillish and deceitfull wonders, so that he made fires of diuers kindes to bee thrown downe from on high to the ground in presence of the whole people, as if the fire of God his

but hee spake like the dragon.

12 And hee did al that the first beast could doe before him, and he caused the earth & them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

44 And

wrath were at his commaund, to bee brought down from heauen.

14 And hee deceived them which dwell on the earth, by the signes, whiche were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they shoulde make the image of the beast, which had the wounde of a sword, and did liue.

15 And it was permitted vnto him to giue a spirite vnto the image of the beast, so that the image of the beast shuld speake; and shoulde cause, that as manie as would not

14 And hee deceived, and terrified the that dwelled on the earth, by these lying signes and terrours, which God suffered him to vse, in presence of all those of the great Empire: & hee caused all those that dwell on the earth, to renewe and make vp againe, a new forme of Emperours or rather images of the former great Empire, whose imperiall government had bin destroyed and abolished before by the sword, but now is repaired, and restored againe.

15 And God suffered this Antichrist to inspire those Emperours (or rather images and formes of the great Empire) with the spirit of his errors, so that they should speak and professe his doctrine, and then should hee con-

headlong to the ground, extinguishing them before al the people,

14 Terrifying simple men to obey him, who thoughte their soules were vndone for euer, by these lying terrours and deceites, which he vsed against both the people, and Princes of the *Roman* Empire: Also, it was the Pope that caused *Charlemaine* and his successors new Emperours, to bee confirmed and established, after that that estate of Emperours had vaked more than three hundred yeares, by the warres of the *Hunnes*, *Gothes* & *Vandalles*: & ordained Princes Electours, who shoulde choose the King of Romans.

15 Who yet was not Emperour, but as a dead figure, Image, or shew of the Empire, til hee solenly receiued the Popes injunctions, and did sweare to maintaine his profession, and then did the Pope crowne, inaugurate and confirme him Emperour of *Germanes* and *Romans*: And when the Emperour is so sworne, and con-

cōfederat with the Pope, then whocuer do not reuerence thē, & obey their cōmō decrees wil be purfued of thē both, & of all their cōfederats, to deth, by fire & sword, as rebels apoftats, and heretiks.

16 Moreouer, the Pope caused all his fubjects of Chriftendom, to receiue, and beare in their hands and foreheads, markes & tokens, representing the name of the *Latin Empire*; fuch as the markes of $\chi\rho$ s & croffes of fundry forts.

17 Els were they not thought to be Chriftians but excommunicate, and by the Bul of Pope *Martin* the fift, thefe were not permitted to vfe any trafique or trade of merchandize, that would not fubject thefelues to the feate of *Rome*, by marking thefelues thereto, in bearing croffes on their foreheads on Aſh-wedneſday, and palme croffes in their handes on Palm-funday, or by profeſſing their name, that is to ſay, to beleeue, as the *Latin* church beleuees, or to reuerence magicallie the croffes or naked figure of $\chi\rho$ s;

firme, crown and inaugurate theſe counterſeit Emperours with fuch power, that now al men muſt honour and reuerence them, & yeelde them worship and obedience, vnder paine of their liues.

16 And he cauſed all men of all degrees and qualities, to receiue, and beare viſible markes or liveries of the Empire, ſometimes in their handes, ſomtimes on their foreheads.

17 And he diſcharged all men of doing their lawfull affaires, or vſing their trade of merchandize, except thoſe, that doe beare and profeſſe the marke or name of the Empire, or the figure of the number of his name.

18 This is a matter, which requireth wiſedome: let him therefore, that hath ſkill and knowledge reckon the literall number of the name of this Empire, for

worſhippe the image of the beaſt ſhould be killed.

16 And hee made al, both ſine and gret, rich & poore, free and bond to receiue a marke in their right handes, & in their foreheades,

17 And that, no man might buy or ſell, ſaue hee that had the marke or the name of the beaſt, or the number of his name.

18 Here is wiſedome. Let him that hath wit, count the number of the beaſt: for it is the number of a man, and his name.

number is fixe hundred, three ſcore and fixe

ſame number is alſo the number of one of the chief headſmen, and firſt Princes thereof, and the letters of that name make the number of fixe hundred, three ſcore and fixe.

18 Which who wil wiſelie cōſider, ſhal find more like to $\chi\rho$ s (which is the nūber of the name *λατίνος*;) than to the name of chriſt; for this *λατίνος* is the name of that king, frō whom that Empire is called the *Latin Empire*, & the nūber of that name *λατίνος* is 666. expreſſed in Greek by theſe numerall letters $\chi\rho$ s;

Notes, Reasons and Amplifications.

^a Seeing (Apoc. 17. 15.) waters generally are interpreted to mean al people and nations: the ſea whereout this kingdome, & the foure kingdomes in *Dan. 7.* ariſeth, muſt needs be the tumultuous people and tyrants of the world, amongſt the which, and of whome, the monarchies ſtart vp, conforme to *Eſay 57. 20.* *the wicked are like the raging ſea that cannot reſt, &c.* and *Ezech. 26. 3.* *I will bring vp many nations againſt thee as the ſea, &c.*

^b That beaſts be interpreted Kings, kingdomes, empires, and monarchies, read *Daniel. 7. 17.* and *Dan. 8. 20. 21.* and that this beaſt is the Romane kingdome and empire in particular, is prooued by our 24. propoſition.

^c That theſe ſeuē heades, are interpreted ſeuē hilles of the great citie, and ſeuē ſorts of Kings or gouernors thereof, reade Apoc. 17. 9. 18. and howe Rome is that ſeuē hilled citie, gouerned by ſeuē royall and princely gouernments, is prooued by the 23. propoſition, and in our foreſaid 24. propoſition.

^d How this empire of Rome became deuided into ten King or kingdomes, compared to hornes, read Apoc. 17. 12. and the ſaid 24. propoſition.

^e *Daniel* (cap. 7.) deſcribing the foure monarchies, compares the firſt (which was of the *Babylonians*) to a Lyon. The ſecōd (which was of the *Modes* and *Persians*) to a Beaf. The thirde (which was of the *Grecians*) to a Leopard: but becauſe to al theſe, fourthly ſucceeded the greates *Latin* empire: Therefore *Sanct John* compoſeth here

here the fourth beast, which represents the same of all the former three, signifying thereby, that this empire lacked no instrument of crueltie, that any of the former had.

^f What throne & seat can this be els, that the Deuil giues to the *Romans*, but that which he promiseth to giue to Christ (*Mat. 4. 29*) to wit, euen the Empire of the worlde, as being the Prince of this world (*Iob 12. 31. & Eph. 6. 12. & Col. 2. 15.*) & so indeede it pleased God to permit the *Romans* by their deuillish auguries, oracles, forceries & bloodshed, to obtain the whol monarchie of the earth, to the wrack of other godles people, and at length of them selues.

^g The heades (*Apoc. 7. 19.*) being two waies interpreted; to wit, for seauen mountaines, and for seuen kings or royal gouernments. The wounding of one of these seuen heades, must necessarily, rather meane the decay of one of the seuen princely gouernments, thā any thing concerning any of the hills, specially, seeing experience of the event hath declared, that the most special of these seuen gouernments, to wit, the Emperors, wer abolished by the warfare of the *Hunnes, Gothes, & Vandalles*, & vaked from the daies of *Augustulus*, in the year of Christ 475. vntil the coming of *Charlemaign* in the 806. year, in whose person and successors, that deadly wound of the empire was healed, & the estat of Emperors renewed.

^h Who can deny but these Romanes, adorers of these Idols, in whome the deuil actually spake by oracle, in that doing, worshipped the Deuil, seeing the most simple sorte of Idolatrie, is nothing els, but the worshipping of deuils, & are adjunct. *Apoc. 9. 20.*

ⁱ This mouth of the Empire, euen the Pope, that Antichristian prophet, here receiues his beginning of the *Latin* empire, as a member therof, but afterward (*ver. 11.*) he becomes a feuerall king, & is particularly described: hereof read the 24. 25. & 26. Propositions.

^k That 42. moneths be 1260 yeares, and begin about the 300. or 316. yeare of God, read our 1. 16. and 36. propositions.

^l This slaying of the Lambe from the beginning, meaneth the certaintie of Gods predestination, in that the decree of God, pre-ordinate from the beginning, shal as surelie take effect, as if it had bene already performed from the beginning. *Arethas*, reads this wise, *Whose names were not written from the beginning of the world in the booke of life of the Lamb, who was slain.* Agreeable with the like, contained *Apoc. 17. 8.* Alwaies, seeing both the saued number, as also the

the form of redemption are from the beginning appointed and pre-ordinate by God, therefore both these readings may stand.

^m After he hath described the Pope as a member, euen the mouth of the great *Roman* Empire: now describeth he him more particularlie & apart, as hauing obtained a particular kingdom of his own: Hereof read note ¹ with the 24. 25 and 26. propositions.

ⁿ *Hornes*, to signifie, powers, & kingdoms, read the note ⁴ *Apoc. 5*

^o This deadlie wound, note ⁵ is declared to be the decay of the Imperial estat, which now being start vp again in *Charlemaign*, the Pope proclames him Emperor, & willeth al men to reuerce him.

^p Of these miracles and wonders, wrought partlie by sorcerie, partlie by juggling, & partlie but falslie alledged, ye shal find diuers histories: Hereof read the tenth synthesis of our 26. proposition.

^q Of these fiery signes, we read two sorts, the one is by enchantment, such as Pope *Gregory* the 7. did practise, who first was a Monk, & was called *Hilde-brand*, which is to say, a *helth-brand*, or rather a *hel-brand*, & being ashamed of that name, did change the same, but not the meaning therof, for (as Cardinal *Benno* writes in *vita Hildebrandi*) *Cum vellet manicas suas discutiebat, &c.* that is, *When he list, he did shake down his sleeues & fire did sue out, in manner of sparks, and by these miracles, as by a sign of holines he deluded the eyes of the simple people: And because the deuil might not persecute Christ openly by Pagans, therefore by this false Monk, vnder a Monks habit, & shew of religio, he fraudfully preasssed to subvert Christs name.* The other sort, is by ceremonies of terrour, as when the Pope or his Cleargie doe cast downe fierie Torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath wer likewise ready at their command, to bee shaken out of heauen (as out of *Hildebrands* sleeue) against the whom they curse. And by these horrible signs & terrours, they haue so terrified Princes, that they made the to lose their kingdoms, & due obedience of their subjects, till they behoued to stoup vnder their feet, & craue pardon & absolution. What kingdomes thereby the Pope hath cowped, and what rents and dignities he hath conquered, is to be seene in histories.

^r The Pope politikelie for his ease, causeth these newe counter-set Emperors to be made by princes Electors; that these Emperors of his own making, may not onlie augment his Ecclesiastial rents: but also, may be readie, as his slaues, to fight his battelles, and re-

venge all his quarrels, as is to be seene in manie and diuerse histories, els shall the the Pope deprive them, and create other Emperours in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that hee hath the substance thereof; and they litle more than the bare name, image, or shadow thereof: and therefore, are they called images of the beast, as being in a maner but counterfeit Emperours: Reade hereupon our 28. proposition.

The king of Romanes and apparant Emperour, chosen by the Princes Electors, is neuer the more Emperour, vnlesse, being sworn to maintaine the Papisticall seat, he be afterward inaugurate and crowned by the Pope: for manifestatiō of which supremacie, Pope *Cælestine*, crowning the Emperour *Henric* with his hand, hee afterward with his foote threw down the crown from his head, saying, he had authoritie both to make Emperours, and to depose them at his pleasure.

That these visible marks are the abused characters of $\chi\rho\varsigma$, & crosses of all kindes, such as \dagger \times \boxtimes \oplus & such other, & how these be rather derived from the beasts name, $\lambda\alpha\tau\iota\nu\omicron\varsigma$, than from the name of Christ, read the 31. proposition.

That the name of the beast is $\lambda\alpha\tau\iota\nu\omicron\varsigma$, or *Latin Empire*, & how that name resulteth of the number 666 or $\chi\rho\varsigma$, read the 29 proposition, and how the beasts visible marks are deriued there-from, read the 31 proposition.

CHAP. XIII. THE ARGUMENT.

Vnder the figure of 144000 Israelits, marked (Apoc 7) with the mark of Gods protection, before the troubles of the seuen ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: The Spirit of God expresseth to vs, the deliuerie of his Church frō al the tyranny of the Antichrist, & reuīning therof againe in full nūber, which being the first resurrection, he proceedeth from thence orderlie to the second resurrection, and Gods great harvest, deuiding the whole time to that great day, as also that dayes work, among seuen Angels, whom extraordinarie here

here the Prophet hath insert, and not in the tenth chapter, where they should haue bene, for the better concealing the mystery thereof to these dayes, which before these our daies was not meet to be knowne, as may be gathered by Dan. 12. 4. 8. 9. 13 and Apoc. 10. 4 and note (d) thereof, conferred with our 11. proposition, and with the second and fourth generall reasons in our 14. proposition.

The Text.

Paraphrasticall exposition

Historicall application.

1 Then I looked, & lo, a Lamb stood on mount Sion, and with him an hundred fourtie and foure thousande, hauing his Fathers Name, written in their foreheades.

2 And I hearde a voice frō heauen, as the sounde of manie waters; and as the sound of a gret thunder: and I heard the voice of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, & before the foure beasts & the elders, and no man coulde learn that song, but the hundred, fourty and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins, these follow the Lambe whither soeuer he goeth:

1 Then I beheld, and considered the Lamb of God, Christ Iesus, to stande on the mount of his inheritance, euen among his elect Church, and with him, those ^a hundreth, fourtie and four thousand Israelits, who before (Apoc. 7.) were marked patentlie, with the marke and name of God, their protector.

2 And I heard further, proceeding frō Gods Church, the voice and sound of many ^b people and nations, and the thundering and threatening voyce of Gods true Ministers, and I heard the ioyfull voice of their reioycing in God.

3 And these Israelits sang, not the olde song that their Fathers did, of the Messias to come: but contrarily, in the presence of God, & before his professors of the olde and new Testaments, they gladlie sang the songs and hymnes of their new redemption in his blood, already shed: & no ^cmo of Israel could learn to reioice & triumph in that new redemption, but onlie those hundred, fourtie foure thousand, which thereby were redeemed and selected from among the earthly Israelites.

4 These are they, which are neither ^d whoremongers corporallie with women, nor spiritually with Idols, for they are chaste and cleane from both: These followe Christ, where soeuer he directeth the: these are redeemed & chosen out from worldlie men, being that portion of the fruit of the

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the

the world, that is dedicated to God, and to his Son Christ Iesus.

5 And in their mouths is found no guile nor deceit, for Christ hath purged their sinnes, so that they appeare without spot before the Majestie of God.

6 These Israelits with manie Gentiles, being hitherto hidlings, preserved by God in these six ages, vnder the Pops tyranny. Now in the seuenth age, about the 1541. year of christ, god stirred vp opely, his first ministers and seruants, *Luther, Calvin, Melan- Ethon,* & others, to preach out, during al this Iubelie, the perfite verity of the Gospell publikly, which before was hid & obscured, vnder the Antichristian raig, so that nowe the true Church lurketh no more, but Gods treuth to all the worlde is made patent by these ministers.

7 Teaching them all vniuersallie, by their publike and open preaching, to feare God onelie, and leauing all other superstitious worshipping, to giue glorie onlie vnto him, for the 8 houre draweth now neere, in the which, all shall be judged, and therefore, to leaue their Antichristian Idolatrie, and only to worship him, that made the heauen, earth, waters, and all that in them is.

8 About the end of which Iubelie, and be-

6 The after Christ his spirituall presence, for the defence of these hither to: Now came another mightie Messenger, euen the firste of the seuen thundering Angels of the latter day, & he, in the mouths of God his Ministers, did publishe the euerlasting E-vangell of Christe Iesus, and preached foorth the same openlie, to all them which dwelt vpon the earth, of euerie Nation, Kindred, tongue, and people.

8 Then came the second of the seuen

these ar boght from men, being the firste fruites vnto God, & to the Lambe.

5 And in their mouthes was found no guile for they are without spot, before the throne of God.

6 Then I saw another Angel flie in the mids of heauen, hauing an euerlasting Gospell, to preach vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, & people.

7 Saying with a loude voice, feare God, and giue glorie to him: for the houre of his judgement is come: and worship him that made heauen, and earth, and the sea, and the fountaines of water.

8 And there followed ano-

ther Angel, saying, It is fallen, it is fallen, Babylon the gret citie: for thee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel folowed them, saying, with a loude voyce, If anie man worship the beaste and his image, and receiue his marke in his foreheade, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and

thundering Angels; declaring euen presentlie, the horrible fall and decay to become of that figuratiue *Babylon*, and great Antichristian city, because she had entised all nations, hitherto, to committe idolatrous whoredome with her: and so made them to drinke of the cuppe of God his eternall wrath and indignation.

9 Afterwarde comes the thirde order of thundering or threatening Messengers, openlie & loudly threatening, that if any be now, that doe worship or reuerence that Antichristian Empire, or counterfeiters thereof, or that receiues the olde superstitious marks thereof on their foreheade, or in their handes,

10 The same shall drink

The second thundering Angels Iubelie.

1639

The third thundering

ginning of this next Iubelie, begun in An. 1590. God hath shewed meruelous indices, that the Empire of *Rome* & Papistical kingdom, shall shortly fall: the Antichristia & *Spanish* flore is destroyed: the late King of *France*, Duke of *Guize*, & his brother, Papists, & comitters of the *Parisian* massacre, al murdered by other: a Protestant nowe made king of *France*: So that before the end of this Iubelie (God willing) *Rome* and the whol Papistical kingdom thereof, shall be ruined.

9 So that in the 3. Iubelie beginning in An. 1639. the Ministers and messengers of God, shall (God willing) haue only the latter dregges of that *Romish* seate to admonishe, and threaten by open intimation, that if anie bee, in whose heartes the reuerence of that ruined Empire, and counterfeit Emperours, defenders thereof, is superstitiouslie inveterate; or if anie nowe be marked with Chrisme, or crosse on hand or head

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of

of Gods wrath, yea, of his vengeance and wrath, pure and vnmixed with anie point of his mercie: and he shall bee tormented eternallie in the bitter sulphurous fire of hel, in the presence of Christ and all his holie Angels.

1 And the griefe of their torment shal encrease for euer and euer: and

their torment shall neuer ende, that reuerence that *Romane* and Papisticall feat, or obey the Princes, maintainers thereof, be it *Spaine* or *Germanie*, or who euer els, that maintaining that feat, doeth counterfeite the Emperour, & whosoever receiues in honour the superstitious markes of $\chi\rho$; and crosses of al kinds, which are deriued from $\chi\rho$; which is the number of $\lambda\alpha\tau\epsilon\nu\omicron\varsigma$, the name of the Latine Empire.

they shall haue no slakning day nor night, who reuerence that Antichristian Emperour or counterfeite Emperours thereof, or whosoever receiveth the superstitious markes that are χ deriued and composed of the name of that Empire.

12 And this eternall punishment of the wicked, doeth minister occasion of patience to the Saintes of God, and to those that obserue his commandementes, and are the faithfull seruantes of Christ Iesus.

13 And nowe doeth the Prophete *Iohn* at the commandement of Gods Spirite, write and publish those now to be happie, that haue died in the Lord, for that ι incontinent (saith Gods Spirite) after this Iubelie, shall they rest from their troubles, and the reward of their workes (deserued in Christe) shall now follow them.

14 And behold now, and loe (the fourth Iubelie being begun in Anno. 1688.) bright cloudes shall appeare, and μ thereupon Christe, the Sonne of man comming vnto judgement, as the fourth of

& he shall be tormented in fire & brimstone, before the holie Angels, and before the Lambe.

11 And the smoke of their torment shal ascend euermore, & they shall haue no rest day nor night, whiche worshippeth the beast and his image, & whosoever receiveth the print of his name.

12 Here is the patience of the Saintes: here are they that keepe the commandements of God, and the faith of Iesus.

13 The third a voice from heauen, saying vnto me, Write, blessed are the dead, which dy in the Lord, for that incontinent hereafter (saith the Spirite) shall they rest from their labors, & their workes followe them.

14 And I looked and behold, a white cloud; & vpon the cloud one sitting like

vnto

vnto the Sonne of man, hauing on his heade, a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come to reap: for the harvest of the earth is ripe.

16 And hee that sat on the cloud, thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angell came out of the temple, which is in heauen, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire & cried with a loud cry to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut down the vines of the vineyard of the earth, & cast them into the great

the thundering Angels, hauing on his head the glorious crowne of eternall victorie, and in his hand the α sickle of sharpe diligence, to gather in his elect with.

15 And for the fift of the thundering Angels came another, euen the θ thirde person of the Trinitie, who proceeding out from the ρ Majestie of the Father, proclaimed with a loude voice to Christ, that sat vpon the cloudes, saying, Enter to nowe with diligence, and gather in thine elect: for the houre of the greates harvest is nowe come, and the elect people of the world are readie and ripe, expecting their reward.

16 And Christ, comming in the cloudes, entered to as a reaper, with the sharpe sickle of diligence, to gather in whollie his elect, from the earth, and they were then all gathered vp from the earth.

17 And then came another (euen the sixt thundering Angell) executer of God his wrath, from the majestie of God, appointed also, diligentlie (as with a sickle) to gather in the wicked.

18 And the seuenth and last thundering Angell came out from the iustice seate of God, hauing power, concerning Gods fierie and fierce wrath, and he proclaimed with a loude voice to the former Angell, that was readie, as one with a sickle, to gather in the reprobate, saying: Enter to worke diligentlie, as a reaper with his sickle, and gather the heapes of the wicked of this world, for their α iniquitie is fullie ripe.

19 And that sixt Angell entered vpon those people of the earth, as a reaper with his sickle, and cut downe the wicked, growing in all earthlie wickednesse, and cast them into hell, the greates torment place of God his fierce wrath.

20 And there they were tormented, far from the companie of Gods true citizens, and as the blood of an infinite slaughter, may be thought to flowe vp to the bridles of horse in a field 1600 stades off: euen so shall their terrours, and eternall torment in hell, beginne to ouerflowe all measure, after the outrunning of a^r thousande sixe hundred yeares.

wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and blood came out of the wine presse, vnto the horse bridles, by the space of a thousande and sixe hundred furlongs.

Notes, Reasons, and Amplifications.

^a Of these 144000 Israelites, which the Spirite of God signified to S. Iohn, in the beginniug of the troubles of the seuen ages, that he would preferue and marke to himself, there lacks not one, but they ar all exhibited now, after these troubles, merrie and reioysing with Christ their redeemer, as Christ saith, Ioh. 6. 30. & 17 12. *Hac est enim voluntas eius qui misit me Patris, ut omne quod dedit mihi non perdam ex eo, sed resuscitem illud in nouissimo die. This is the Fathers will which hath sent me, that of al which he hath giuen me, I should loose nothing, but should raise it vp again at the last day: And Quis dedisti mihi, custodini, & nemo ex iis perit, &c. Those that thou gauest me, haue I kept, and none of them is lost, &c.*

^b As in the seuenth chapter he hath expressed and fore-warned the marking, preferuing and electing of these 144000. Israelites, and of the Gentiles of all nations, an innumerable people. So here for the Israelites, he repeats that self same number of 144000. and for the Gentiles he represents them vnder the sound of many waters, and great thunders, for (Reuel. 17. 15.) waters are interprete, people, nations, and tongues: and thunders are those preachers, of whatsoever nations, that boldly threaten our Gods iudgements against the wicked; for the which, Christ called Iohn & Iames the sonnes of thunders. Mark. 3. 17. and the seuen angels, that here threaten the destruction of this Babylon, and day of iudgement, are therefore (Reuel. 10. 3. 4.) called the seuen thunders.

^c This doubtlesse, is literally spoken of Israell, of whome hee would mean, that, boast as they will, that they are the seede of Abraham, and chosen people of God, yet shall no more of them thā these

these 144000. be saued, that becomes Christians: whereas, of the Gentiles, the number that shall be saued (Reuel. 7. 9.) shall be infinite, and their sound shall be here (saith he, ver. 2) as the sounde of manie waters: But concerning the precisenes of this number, read Apoc. 7. note f thereof.

^d This is not so precisely meened, but that both the whore-monger and idolater, whom God afterward hath indewed with repentance and amendement, hauing faith in Christ Iesus, shall be restored to puritie in his blood: for, how oft so euer a sinner doeth repent him of his iniquities, the Lord will put his iniquitie out of his mind, *Yea, though by finnes* (saith God, Eday. 1. 18) *were as skarlet, yet shall I make thee white as snow, and cleane as wool.*

^e As the first fruites in the Leuiticall Law were offered to God, and the rest disposed vpon by the people: So ar the Ele& onlie dedicate and appointed for God, and therefore, they only are called his first fruites: and the great multitude reprobate, and reiecte.

^f That this Angell (although he calleth him another Angell, that is to say, another than the Lambe) is no second, but is the first of these, which (Apoc. 10. 3. 4.) are called the seuen thunders, appeares hereafter by verse 9. and note i following, and by the 11. and 12. propositions: and therefore, this Angels time falleth betwixt the 1541. and the 1590. yeare of Christ.

^g That at this time the houre of Gods latter iudgment drawes neere, euen within an hundred and ten yeares from the end of this first Angels time, is to be seene by our 13. and 14. propositions.

^h That vnder the name of figuratiue Babylon, is meened Rome, read the 23. proposition. And as Rome it selfe is here comparable to Babylon, in that she succeeded to her Empire and impietie, so also here, and in the 18. chap. hereafter, doth the Prophet S. Iohn, in describing the fall of this Babylonical Rome, borrow the verie words of Esay and Ieremie, describing the fall of Babylon it selfe. Hereof read the note b of the 18. chapter. Further, how before the end of this Iubilie, ending in Anno 1639. Rome appearinglie is to bee destroyed; & the kingdom therof to fall, the merueilous beginning of this same Iubilie semeth to portend: for nere to the beginning hereof, in the 88. 89. and 90. yeares of God, God hath by the tempest of his windes, miraculously destroyed the huge and monstrous Antichristian flote, that came from Spaine, against the pro-

effors of God in this poore Iland: Again, God hath stirred vp one of the chiefe murderers of the Saints of God in *Paris*, euen the late king of *France*, to murder the Duke of *Guize*, and the Cardinall his brother, speciall deuifers of that cruel Massacre. Then farther, that mightie God hath stirred vp a desperat Papisticall Frier to cose liues with that bloodie king. So that by the sword, & mutual bloudshed of Papists among theselues, the right of the crown of *France* is now fallen into the hands of the king of *Nauar*, a protestant Prince. And with these miraculous accidents hath this Iubelie begun, hoping in God before the end thereof, to heare that whole Papisticall citie and kingdome of *Rome* vtterlie ruined: For these premises were as vnlikely before those three yeares.

ⁱ Because this text calleth this Angell the third Angell: therefore, necessarily the Angel preceeding him in the 8. verse, must be the second: And againe, the Angel preceeding that seconde in the 6. verse, must be the first Angel, although the text adioines to that first Angell, the name of *other*, as being another than the Lambe, mentioned before, verse 1. For the Lambe is euer spirituallie present, and assitant with his Church: But that other was the first messenger, that commeth in the last age: and this, contained in this 9. verse, is the third, and Christ himselfe by his bodilie coming to iudgement, shall be the fourth. Read more hereof in our 13. proposition.

^k Whereas in other partes of this booke, this mark is but simple called the *beastes marke*, as doubtfull what it is like, or from whence it is deriued: here saith hee plainelie, it is the *marke of the beasts name*: as if therby he wold plainlie let vs vnderstand, that that marke is some wayes deriued from the name of the beaste *λατεις*, to wit, euen from the three numerall letters thereof *χξς* assigned by the text, as more euidentlie doeth appeare by the next chapter, verse 2. and note ^c thereof, where that marke is expresse called, the marke of the number of the beastes name: and therefore, these marks, are the markes of *χξς* and crosses of all kindes, as is prooued by our 31. proposition.

^l Some reade here, *Blessed are they that incontinent hereafter die in the Lord, for that (saith the Spirit) they shall rest from their labours*: but seeing certainlie, they are alwayes blessed that die in the Lord, bee it heretofore, or hereafter, I therefore assent rather to them that

reade

reade: *Blessed are they that die in the Lorde, for that incontinent hereafter (saith the spirit) they shall rest from their labours.* and this varietie commeth by the placing of the point before the adverb of time, or after the same in the Greeke.

^m This cloude is meant literally, for in a cloude Christ past out of his disciples sight, and that same way (saith the Angels Act. 1. 9. 10. 11.) shall he returne to iudgement: hereof, read Math. 24. 30. and Mar. 26. 64. the like is spoken, Revel. 1. 7. and note ^f thereof.

ⁿ This hooke or sickle mentioned here, and in Ioe. 3. 13. and Mar. 4. 29. can meane no other thing, nor that earnest and sharpe diligence, that Christ shall vse in gathering in his elect: by comparison, as shearers or reapers with their hookes gather in their corne, and not that Christ shall vse any material instrument in this work of the latter day: yea, no other than that, that God did vse at the first creation of all thinges, which was, *Dixit & factum est*, euen the vertue and puissance of his word.

^o The precise day and houre of Gods greate iudgement, being both vnknowne to Christ, so far as he is man, and also to the Angels of heauen, as Christ testifies in Mark. 13. 32. Therefore, this Angell, that is the aduertiser of Christ, must needs be the holy spirit, the great Messenger of God, and God himself, by whom Christ is made foreseene, and priue to al mysteries, as being coniunct & vnite persons in one Godhead.

^p This temple that is said here to be in heauen, is by the Renel. 21. 22. & by the 20. prop. nothing else, than the maiestie of God: from whome the holy spirit going out figuratiuelie, as it were, after the maner of men, beareth this message of the latter day to Christ, and so are expresse three seuerall functions, correspondent to the three persons of the Godhead. The Father directs the message of his iudgement, the holy spirite beareth it vnto the sonne, the Son then executeth it. And this orderlie progresse is set down, but for supplie of our weake vnderstanding.

^q This Vine is the wicked people of the world, which the Lord hath planted to bring forth good fruite, but they haue brought forth euill and corrupt works, of whome saith Esay 5. 2. *I waited that they should produce good vines, & they brought forth sowre grapes.* That is to say, in the seuenth verse therof: I waited that they should giue iudgment, and behold, they wrought iniquitie: and I looked for

for iustice, and behold the complaint.

Seeing by the spirit of God, there is nothing idly or in vain expressed. These whole premises being spoke of the later day, it appears this date of 1600. to be the date of that great day, else apparently, this great precise number of 1600. would not have been put here more than any other number, and this doth chiefly appear, because this number agreeth so neere with other propheticall dates of the latter day, falling about the yeare of Christ. 1699 as at more length is shewed in our 14. Proposition.

CHAP. XV. THE ARGUMENT.

The spirit of God, intending to repeat the prophesie of the seauen ages now under the tearmes of Vials, which before were expressed by seauen trumpets, to the effect, the one may be a commentarie to decipher the other, first setteth downe this chapter as a preface therunto, containing in it chiefly two godly instructions. The one of Gods mercy, that these last plagues being imminent & redy, do not the more fall out, till God haue first established such in securitie amidst the raging seas and consuming fire of worldly persecution, as refusing the Antichristian errors, reioice triumphantly in god. The second instruction, is of Gods iustice, that while as his temple is most patent, and his treuth publikely preached in the dayes of the primitiue Church, forth of the open predication of the Euangell, proceedes both Gods horrible plagues, vniuersally vpon the contemners thereof: As also, it pleaseth Gods maiestie to giue power and permission to the Antichrist, to obscure the true contemned light of the Euangell, till the end of these plagues.

The Paraphrasticall exposition.

The Text.

1 AND I behelde againe, farther of these great and heuenly maruells, and considered Gods messengers of the seauen latter plagues redy, wherby in them the wrath of God might be fulfilled.

AND I saw another sign in heuen, great and maruelous, seuen Angels hauing the seauen last plagues: for by them, is fulfilled the wrath of God.

2 And

2 And I saw, as it were, a glassie sea, mingled with fire, and they that had gotten victory of the beast, and of his image, & of his marke of the number of his name, stande at the glassie sea, hauing the harpes of God.

2. Then I perceaued and sawe, how first, God would make for his own, the flowing waues, and raging tyrannie of the worlde calme, and firm as glasse, though mixed with a litle fire of persecution, and those that had victoriously attained to the true knowledge, which is the Antichristian empyre, who are the counterfet emperours thereof, which is his marke, that comes of the number of his name, would hee make firmly and constantly to stande in all these raging stormes, as stable and sure, with perfite gladnes.

3. And they sung the song of Moses the seruant of God, and the songe of the Lambe, saying, Great and marvellous are thy workes, Lord God almighty: iust and true are thy waies, King of Saints.

3 Singing and reioycing with Moses and the prophets of God, in the old Testamēt, & with christ & his disciples of the new testamēt

4 Who shall not feare thee, O Lord, and glorifie thy name? for thou onely art holy, and all nations shall come and woorthip before thee: for thy iudgements are made manifest.

5 Thereafter I considered, and behold, the true Temple of God, even his holy Church was visible and patent, and the gospell publicly preached, among his heauenly elect of the primitiue Church,

5 And after that I looked, and beholde, the temple of the Tabernacle of testimony was open in heauen.

6 And vpon the patēcie of that true church & opening vp of the gospell & true christian religiō, ther flowed out vpon the disobedient contemners thereof, the seuen great plagues, powred out in the seuen last ages, by the Angels of God, who are cled in puritie and innocencie, & gloriously girded with iustice, power and readines.

6 And the seauen Angells came out of the temple, which had the seuen plagues, clothed in pure & bright linen, & hauing their breastes girded with golden girdles.

7 And one of the foure beastes gaue vnto the seuen Angells, seuen golden vialles, full of the wrath of God, which liueth for euermore.

7 And Luke one of the four euāgelists (ending here his acts of the Apostles) giues place frō this forth, to these seuen Angells, to persecute out their prophetic of these plagues, which they are to powre forth of the precious

ous

ous cuppes of the justice of God euerlasting.

8 And during that time,shal the true church of God, and holy christian religion be obscured and darkened with Antichristian errors, which the majestie and power of God hath pleased to permit and suffer, for the contempt of his word, so that therby, there shal be no true visibie church, nor sincere doctrin publicly opened, that any may haue access vnto, till these ^h seuen plagues bee powred out, by these Messengers and Angels of God, against the wicked of the world.

8 And the Temple was full of smoke from the glorye of God, & from his power, and no man was able to enter into the temple, till the seauen plagues of the seuen Angels were fulfilled.

Notes, Reasons, and Amplifications.

^a This glasse sea, is the world, wherein, although the wicked be drowned sometime, with the stormie waues and troubles; sometime againe, with the pleasures and voluptuousnes thereof: yet doth God a litle quiet the rage thereof, and make it so firme and stable to his owne, that though they sometime slide thereon, and be griued with the fire of persecution, yet shall neither the raging stormes thereof, on the one part, nor the alluring pleasures thereof, vpon the other part, ouerwhelm or drowne them, hereof reade the Paraphrase of the Reuel. 4. 6.

^b The text here speket of victory, & ouercomming the *beast*, *his image*, and *mark of the number of his name*. Though the ouercomming the *beast*, might import a battell or strife: yet it were vnproper to say, they stroue and ouercaime the mark of the number of the beasts name. This victory then, appeares to mean a spirituall strife by knowledge, to discerne the treuth and true meaning of these, from the wrong meaning, and so to overcome the difficultie of these mysteries, that knowing their true meaning, we may victoriously follow the truth.

^c Many hauing mistaken this text, haue not followed the originall greek, but thinking to make the matter more sensible, haue turned it to the wrong sense: for some haue here interponed the conjunction *and*, saying, of his mark, *and* of the nūber of his name: these, by interponing that coniunction *and*, woulde meane the *beast*

beasts mark to be a seueral thing, no waies pertinent to the number of the beasts name. Others, not finding there that coniunction, *and*, which is *καὶ* in the greeke, doeth apparantly iudge these words, [*Of his mark of the number of his name*] to bee put *apposituē*, as to say, *Iohn an Apostle*, and so doth iudg this mark and this number to mean both one thing, and therefore leaues out the one; to wit, the mark, and this is done in the vulgar latine translation in these wordes. *Et eos qui vicerunt bestiam et imaginem eius et numerum nominis eius &c.* that is, *and they who haue gotten victory of the beast, & of his image, and of the number of his name &c.* but betwixt these extremities, whereof the one addeth, & the other pairerth the text, we hold the text it selfe as the true middest, which word by word according to the greek originall, & as both T. Beza in the Latine, and we here in the english haue expounded the same, doeth import not the victory of the beasts mark, and of the number of his name, but of the beasts mark of the nūber of his name: inferring expresse thereby, that the beasts marke comes of the number of his name: and therefore, haue we cited this text in our 31. proposition, as a sure ground and authoritie to try this mark by, reade further hereof in the said proposition.

^d That this Temple means Gods holy Church and whol contents thereof, euen his very treuth and true religion amongst his holy and heavenly elect vpon earth, is shewed in our 20. proposition. And here is to be noted, that euer the more patently that this temple is opened, and the more openly that Gods truth is published, the greater euer are the plagues that floweth out from thence, if it be not duly imbraced, and reuerently accepted, as experience both here, after the daies of the primitive Church, and also in al ages proueth, and shal, without al question, be also proued vpon vs in this present age, except more speedy repentance come not, yet appeareth.

^e That fine linnen, is puritie, innocencie and iustification; read the Reuel. 19. 8 and how this girding is a signe of readines, read Euke 12. 35. and Luk. 17. 8. and specially meaneth readines to iustice, as in Esay. 11. 5. *Iustitia cingulum lumborum eius*, *Iustice shall be the girdle of his loynes*, &c. and that with greates power, as Psa. 17. 33. 40. So that the girdle of these proprieties, for their excellencie, is said here to be of gold: that is to say, precious and glorious

as is said, Apoc. 1. 13. note^a thereof.

^f Where it is saide here, that this beast or Euangelist, gaue the seuen Vials to these seuen Angels, it is not literallie so to be taken, but after a propheticall and figuratiue maner of speach: as if hee would say, that that Euangelist *Luke* remitted, and gaue ouer the writing of the rest of his Ecclesiasticall historie and entred to, these seuen Angels to prophesie out, where he left off: The like phraze is commonlie vsed, in saying, Thou hast deliuered him thy penne: that is, Thou hast giuen place to him to write the rest. Here then note, that if either the foure beasts were wrong interpreted, to be the foure Euangelistes, or yet the seuen trumpets, or seuen vials were not both one, or at the leaste, began not about the yeare of God, 71. and so our 2. 6. and 19. propositions were impugned, then woulde there some repugnance appeare here: but in that there is no repugnance here (for the Actes of the Apostles end at the remaining of *Paule* captiue two yeares in *Rome*, in free warde, where shortly after he suffered death, in the end of *Nero* his raign, which approacheth within a yeare or two to the said 71. yeare of Christ) Therefore, the said propositions are hereby confirmed and vndoubtedlie approoued.

^g Some doe translate this to bee the smoke and reeke of Gods majestie, and of his power, that hindreth vs to enter into his Temple; which is not probable, but rather, as *Ierome* and other learned translate it, a smoke, not of Gods majestie, nor of his power, but from Gods majestie, and from his power, as being the smoke of Antichristian errours, which neuertheles floweth from the permission and power of Gods majestie, for the punishment of the contemners of his trueth. The like is saide in the Lordes prayer, *Lord, lead vs not into temptation.* and *Amos. 3. 6. Is there anie euill in the citie, which the Lord hath not done:* not that the Lord tempteth vs, or doth anie euill in the citie directlie, but onelie, that that temptation and euill doing doth flowe from the permission and sufferance of his majestie, and his almightie power, as permitting, in his just wrath, his slaues, the deuil, the world, and the flesh, to stirre vp all euill in vs: And so, this smoke that hindereth vs from entering into Gods Temple, is not his smoke, but the smoke of Antichristian errours, which neuertheles floweth from the permission of Gods majestie and power.

This

^h This abiding of Gods Temple so long latent and obscure, is most certaine: For, during the most part of the first age, by diuers heretikes, forerunners of the great Antichrist: and during the second, third, fourth, fifth, sixth, and beginning of the seuenth ages, by the Romane Antichrist himselfe, the true Temple of God, & light of the Gospell was obscured, til by the seuenth plague, in this seuenth and last age, his kingdome began to fall; so that henceforth to the worldes end, shall Gods true Church and holie religion be patent, open, and publikelie knowne. Hereof read the paraphrase of chap 11. 19. and note^a thereof, with the discourse of our 20. proposition.

CHAP. 16. THE ARGUMENT.

Having pramitted the former chapter, as a preface to the prophesie of the seuen ages, now to be repeated under the tearmes of vials. In this chapter he prosecutes out, in due order of time, the plagues of the whole seuen vials, correspondent & agreeable in purpose, sense, and almost in tearmes with the seuen trumpets, before expressed, whereby most surelie, the one may bee vsed as a commentarie to the other.

The Text.

¹ And I hard a greate voice out of the temple, saying to the seue Angels, Goe your waies, & poure out the seuen vialles of the wrath of God, vpon the earth.

² And the first went, and poured out his viall vpon the earth, and ther

Paraphrastical exposition.

¹ And I hard the mightie decre of God, directed fro the Temple of his treuth, to his ministering Spiritues of the seuen ages, commanding them to passe, & pour out the cups of his wrath of these seuen ages, vpon the people of the earth.

² And his messengers of the first age passed, and powred

Historical application.

¹ At the appointment of God, there are seuen ages to the worlds end, in euerye one of the which, ther ar seuerall plagues poured forth, for the iniquities of the world.

² In the first age, fro the yeare of God, 71. to the 316. yeare, the Empire of *Rome* and *Roman* Monarchie began to decay: For, the subjects of that Empire, and all who

¶ Anno Christi. 71 The

who obeyed the degenerate Princes thereof, were sometime plagued and oppressed by their tyranny, and by the tyrannie of the thirty tyrants, that then reigned vnder the: Others, sometime were ouerrun by strangers, through the effeminate lenitie of these Emperours,

3 Wherethrough, & because in the seconde and next age, beginning about the yeare of God, 316. the Emperour *Constantine* transported the imperiall seat to *Constantinople*, it came to passe, that the towne of *Rome*, and whole Peninsull of *Cittim*, which is (*ex Hieronymo de interpretat. nominum*) interpreted the gathering or tossing of the seas, and nowe is called *Italie*, is left a praie to the *Huns*, *Goths*, *Vandales*, and other barbarous nations, who slewe and destroyed of the inhabitants of that country at their pleasure.

4 Then begins in the yeare of God, 561. the third age, in the which, the wicked *Mahomet* a-

out the cups of God his wrath vpon the great Empire of the earth, & there came a cruell and horrible plague vpon al people that professed obedience to it, and vpon them that revered that Empire and the degenerate Princes thereof.

3 And the Messengers of the second age powred forth their cuppes of God his wrath vpon a certaine^b sea coast, peninsull or lande, named by the sea: and that lande became full of bloudshed and murther: and all the people, that sometime liued wealthilie in that Peninsull, were for the most part slaine and destroyed.

4 And the Messengers of the third age poured out their cups of Gods wrath vpon the wholsom floudes and liuelie fountaines of pure doctrine, and the do-

tell a noysome and a gnetous sore vpon the men, whiche had the marke of the beast, & vpon them which worshiped his image.

3 And the second Angell poured out his viall vpon the sea, and it became as the blood of a ded man: and euerie liuing thing died in the sea.

4 And the thirde Angell poured out his viall vpon the riuers & fountaines of waters,

ters, and they became blood)

5 And I hard the Angell of the waters say Lord, thou art just, Which art and Whiche wast, and Holie, because thou hast judged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen the blood to drinke: for they are worthy.

7 And I hard another out of the Sanctuary say, Euen so, Lorde, God Almighty true and righteous are thy judgments.

8 And the

Grine became corrupt, tending all to a bloudshed & murther.

5 And I perceiued the Messengers and Ministers of the true doctrine, extolling Gods justice, saying, Thou Lord, who is, and euer was holie, art just, and hast judged righteously in this cause:

6 For these people haue shed the blood of thy holie Saints & Ministers, and therefore haste thou, suffered them spirituallie to drinke bloodie doctrine, exhorting bloudshed, for they wer no better worthy.

7 And I considered from the Sanctuary, euen from among them, that entered into the secret meditation of Gods mysteries, the same also confessed and approued, saying, O Lord God almighty true and righteous are thy judgments.

8 And Gods Mes-

rose & taught the damnable doctrine of his *Al-karon*, among the Christian Churches of the *Orient*, wherethrough these Easterly countries became altogether corrupt with his bloodie heresie.

5 Herein doeth God his justice and most just judgement appeare: for that men had then contemned the true doctrine.

6 And shed the blood of Gods seruants; therefore did God sende among them this *Mahometicke* doctrine, which cruellie exhorteth men to mak war and bloudshed, & falsly promifeth the kingdom of heauen to al those, that valiantly fight in their quarels.

7 And this, all that contemplate the mysteries of Gods justice, vnderstand to be iustly deserved at the handes of the almightie, who is true and righteous in al his judgments.

8 Then beginneth in Anno 806. the fourth age, about the whiche time, the Spirituallie & Papi

Papisticall Clergie, induced manie contentions arguments, and sophistical reasonings, as the captious distinctions of *διδασκαλία* & *κατασκευα*, excusing their idolatry, and newe erection of Imagerie, established latelie before, in the seventh counsell of *Nice*, against certaine Godlie Emperors of *Greece*, who had demolished Imagerie: Also, the curious sophismes and contentious arguments of transubstantiation, to excuse their *απολατρεα* and adoration of the bread.

9 And with these, & such like fires of contentions, they kended vp men in strife, smothering the trueth, and blaspheming the name of God, by calling it God, that was not god, and persevered in these errors, without repenting, or glorifying of the name of the true & almightie God.

10 Then the fift age being begun in *An. 1051* That yeare *Zadok* was made first Dominatour of the *Turks*, whose do-

sengers of the fourth age, powred out the cup of Gods wrath, against the spirituall Preachers: and God suffered them to stirre vp arrogant opinions, and to vex and grieue men with their sophismes, and furious fire of their hote contentions.

9 And men were meruelouslie chafed and puffed vppe with contentious argumentes, defending blasphemies against the name of God, who onlie had power to reueale the trueth, & to remoue these plagues of bitter contention, neither repented they thereof, that they might glorifie God.

10 And the Messengers of the fift age, powred out their cuppes of Gods wrath, against the Antichristian & imperiall throne, and other more puissant Conquerours, obscured and stained their monar-

fourth Angell poured out his viall on the Sun, & it was giue vnto him to tormente men with heat of fire.)

9 And men boyled in gret heat, and blasphemed the name of God, whiche hath power ouer these plagues, and they repented not to giue him glorie.

10 And the fift Angel powred out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnawe their

their tongues for sorrow.

11 And blasphemed the God of heauen for their pains and for their sores, and repented not of their works.

12 And the sixt Angel poured out his viall vpon the greater riuer *Euphrates*, & the water thereof dried vppe, that the way of the kinges of the East should be prepared.

13 And I saw three vnclen spirites, like frogs, come out of the mouth of the dragon, & out of the mouth of the beast, & out of the mouth of the false prophets

chie, so that they orped and gnashed their tongues for sorrow.

11 And yet insisted, blaspheming the God of heauen euen the more, because of these plagues and griefes, & repented not them selues of their wicked works.

12 And the messengers of the sixt age, powred out their cups of Gods wrath, toward the people that remayned about *Euphrates* that these kings & princes of the East, may mak ready way ouer *Euphrates*, and tak journey against the people of the West.

13 So I considered out of the deuillish mouths of the great Empire, and of the false Prophet to proccede three special exhortations and wicked entisements, as vile vermin or frogs, creeping from their pool.

minion arose daylie so gret, & so diminished the *Roman* Empire, that they of the Empire are greatlie astonished and grieved.

11 And yet continue they still in their former impieties, idolatries and schismes, without repenting the same, or crauing pardon of God for their wicked works.

12 Afterward, begins the sixt age, in *An. 1296*. About this time, euen in *An. 1300*. *Ottoman* being crowned the first *Mahometan* Emperour, it pleased God in his wrath, to stir vp from that time forth the foure nations *Mahometans*, *Turks*, *Tartarians*, *Saracens* and *Arabians*, that dwell beyond and about *Euphrates*, with the saide *Ottoman* and his vnderkings of the east cuntries, to come ouer *Euphrates*, & raise warre against the of the whol *Roman* empire.

13 At this time, the deuill stirs vp false teachers on both the sides, euen the Legats of the Pope & *Rome* seat on the one side; and the doctours of the *Mahometick* heresies, on the other side; to seduce

and stir vp their subiects of the whole worlde, three waies: to wit, in most furious wrath and crueltie, the one against the other. 2. To stand obstinately in their heretical doctrin. 3. To be illuded with vaine hope, to obtaine auariciously, both the whol kingdoms of the world, & also the kingdom of heauen hereafter, if they fight valiantly in these their holie wars, as they cal the.

14 And by these deuillish intifements, confirmed som times with lying wonders, they stirred vp al the princes of the world by *East*, & about *Euphrates*, against those that ar by *west*, in cōtinual warfare al this sixt age.

15 So hath the Almighty broght this great & suddē vengeance vpō the Papistical Christians for their defection. Blessed ar they that abide constant, for God shall deliuer them from shame and confusion.

16 And this wicked multitude of the whol world, euen the *Roman* & Papistical princes frō the *west*, & *Mahometik* Princes frō the *east* conuened, & fought manie battels in Christendō both in *Asia* wher *S. Iohn* had pla

14 These be deuillish inspirations intifing men by lying wonders, & entered into the heartes of all the Princes of the world, to entise & stir the vp to mak warr together, in this time of the horrible vègeace of almighty God.

15 Behold (saith the Lord) I come at vnawares to punish: blessed is he that abideth praying, and watching from sin, and keepeth his clothings of righteousness, leaste hee beeing stripped thereof, al his horrible iniquities appeare discouered, to his eternall shame & confusion.

16 And these people shal gather themselues together, to fight in the^k mountain of gods Euangel, eue in the land of his chose fruit, & christian elect people.

14 For they are the Spirits of deuils, working miracles, to go vnto the Kinges of the earth, and of the whol world to gather the to the battell of that greate day of God almighty.

15 (Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his garments, leaste he walk naked, & men see his filthinesse.)

16 And they gathered themselves together into a place, called in Hebrew, *Armageddon*.

17 And

17 And the seuenth Angel powred out his viall into the aire, and there came a loud voice out of the Temple of heauen fro the throne, saying, it is done.

18 And there were voyces, and thunders, & lightnings, & there was a greate earth-quake, such as was not since men were vpon the earth, euen so mightie an earth-quake.

19 And the gret citie was deuided into three partes, and the cities of the nations fell; and great Babylon came in remembrance

17 And the Angelles of the seuenth age, powred foorth their vials of Gods wrath against the volving ayre, euen the changeable estat of things: and there passed out a mightie decree and ordinace from Gods throne, and Temple of his treuth among his faithfull, saying, all is done, euen al mortal thinges, in this age shall end.

18 And vntil that end, ther shal be gret shewes & foretokens of tempestuous troubles, rumors of wars and Gods just judgments thundred out, & such a commotion shal come in the gret Empire of the earth (which semeth more stable thā the erth) that ther came neuer so great a commotion therof, since first men were vpon earth.

19 And the whol people that dwell in Christendom, became of three sorts,

ted those seuen Christian Churches, & in such partes also of *Europe*, where other Apostles had preached.

17 Last of all, begins the seuenth age, in *Anno Christi*, 1541. in the whiche age the worlde shall end.

18 In the mean time there shall be great and tempestuous troubles of all sortes, and speciallie, the greate *Romane* Empire, and Papistical kingdome shall (God willing) quite bee overthrowne, and the Monarchie therof so vtterlie destroyed, as neuer Monarchie was, since the beginning of the world.

19 At this time the whole people that remaine in Christendom, shal either professe Protestantie, Papistrie, or a pretended Christian Neutralitie: for as touching the publike profession of anie Ethnicke religion, there shall bee none within Christendome: then shall that Papistical fear and citie of *Rome*, in Gods wrath

The

Seuenth

Of

All

O 3

and

and iust judgement be destroyed.

20 *Englande, Scotland,* and other Ilands shall reuolt from her, and leaue her Papiſtry: her mightie and confederat kingdoms of *Germanie, France, Spaine,* and others: ſhal either bee ruined and diſſolued themſelues, or then ſhall diſſolue their league with her.

21 In this time, zeale to God, and charitie to our neighbours ſhall grow cold, and ſelfe loue ſhall abound among al people, whereby the moſt part ſhall neglect and deſpiſe God, and follow their auarice, ſelfe loue, and partiall affections, for vndoubtedlie, to the worldes end, theſe vices ſhal euer encrease.

of opinions, and al the Ethnick religions wer abolithed, & then the greate Antichriſtian citie, ſucceſſour of *Babel*, cam in remembrance before the Almighty, to giue her nowe to drink in his iuſtice, the cup of his wrath and bitter indignation.

20 And euery Iland reuolted from her, & her mighty kingdoms of main lādwer diſſolued

21 That time the cold & tepeſtuſous hail of ſelfe loue, & lacke of zeal and charitie, fell down, as fro on high, and in abundance among the people of the world; ſo that they diſpiſed and blaſphemed god throug their coldnes of charity & zeal, for that plague of cold zeal doth euery where increaſe

before God, to giue vnto her the cup of the wine of the fierceneſſe of his wrath.

20 And euerie Ile fled away, and the mountaines wer not found.

21 And there fel a great hail like talents out of heauen vpon the men, & men blaſphemed God, becauſe of the plague of the hail: for the plague thereof was exceeding great.

Notes, Reasons, and Amplifications.

* The earth, in al the Reuelation, is not onlie taken for the people of the earth in generall, but for the Antichriſtian and vniuerſal Empire of the earth, euen the *Romane* Monarchie in ſpeciall, as appeareth here plainlie by theſe ſeuē plagues, which here are ſaide to be powred forth vpon the earth, and fell indeed againſt the *Romane* Empire; and chiefly, where he ſaith, the fiſt Viall was powdered

red fourth vpon the earth, he ſubjoyneth incontinent, *and there fell a noyſome and grienous plague on them that did beare the marke of that Antichriſtian beaſt or Empire:* as meaning, by the falling of that plague on the earth, the falling therof on the empire of the earth, and conſequentlie, the earth meaneth the Empire of the earth, or *Romane* Monarchie: and therefore earthquake doth euer meane commotions of the Empire, both actiue and paſſiue, as you ſhall find through all our Paraphraſe, to agree with the hſtorie.

^b Why juſtlie we interprete the ſea to mean *Italie*, read the note ^d Apoc. 8.

^c That fountains & floods mean doctrine, read the note ^e Apo. 8.

^d This doctrine is juſtlie called bloudie, ſeeing the *Mahomet* preached and proclaimed warre againſt all men, and promiſed the kingdome of heauen to them, that fight valiantlie in his cauſes.

^e That the Sunne, for the moſt part, meaneth the ſpirituall eſtate, read Apoc. 6. note ^h thereof.

^f This heat that the Cleargie, at this time, both chafed themſelues and others with, agrees verie wel, by hſtories of that time, to be both the contentious arguments, and opinions, contained in our hſtoricall application, whereby they troubled and vexed Chriſtians, as alſo the pride and ire of the Pope and his Cleargie, which at this time roſe ſo hie, that they, by the hand of *Charlemain*, bereft the *Exarchat* from the Emperour of the *Orient*, & the kingdome of *Lombardie* from the *Lombardes*, and doe brooke both to this day, and then, & euer ſince, haue ſtirred vp the world in ſtrife.

^g This plague, that here makes againſt the *Romane* ſeate, in this fiſt Viall, prooueth the plague of the fiſt Trumpet, not to meane the Pope (as ſome belecue) but rather the Turke, as in our 3. propoſition is prooued more at length.

^h Theſe three vncleane Spirites, that here are ſaide to proceede fourth of the mouthes of the Deuill, of the Antichriſtian beaſt, and of the falſe Prophet, are called (Apoc. 9. 17. 18.) three plagues of fire, ſmoke, and brimſtone, that proceeded out of the mouthes of the *Mahometanes*: wherethrowe of neceſſitie, they muſt meane ſuch three common heads of doctrine, as both the Pope and the *Mahomet* do ſeduce their ſubiectes with. Such as, fiſt, their ire and tyrannie: for, the Pope proclaimed hauocke of all *Mahometicks* blood, ſo doe the *Mahometanes* with Chriſtians. Secondlie, hereſie:

For the Pope presseth by al meanes possible, to spread his Papisticall heresie vniuersallie: so do the *Mahometans* their wicked heresie of their *Alkaron*. Thirdly, bitter and sulphurous auarice: For either of them aspired to be Monarch of the whole worlde. The Pope charging the Empire, and his vnder kinges to fight his holy warres, (as he tearmeth them) for the augmenting of *S. Peters* patrimonie. The *Mahomet* charging his *Saracens* to take vp the whol kingdomes of the world, as promised to the by God (Gen. 13. 16) as being the sonnes of *Abraham*, euen *Agarenes* indeed, and *Saracens* (as they think) by adoption, and therefore, promising the kingdome of heauen to them that fight valiantlie in that quarrell: and so for conclusion, these deuillish plagues, and inspirations of ire, heresie, and auarice, do seeme to be the three plagues and deuillish intifements, that here both moueth Papisticall and *Mahometicke* kinges to this great bloodshed and warfare.

ⁱ As God is in the trueth, and the trueth in him, and he is the trueth (Ioh. 14. 6) So (*à contrariis*) the deuill is in deceit, and deceit in him, and he is deceit, and that so inseperable, that where the one is, there also is the other. Whereupon, these wicked and deceitfull intifements, and three inspirations of the deuill, are iustlie called by the text, *sprits of Devils*, because the deuill goeth with them, and they with him conjunctlie, in taking of the which his personall preface with them, hee confirmeth them oftentimes with lying wonders, and deceitfull miracles, as saith the Text. Of these false Papisticall miracles, and *Mahometicall enthousiasmes*, diuers ar to be read in their histories.

^k That *Armageddon* signifieth the mountaine of the Euangel, or of the Elect fruit, read *Hierome de interpretatione nominum*. There is no reason here to read *Geddon arma*, as some doe, vnder pretence of the Hebrew maner of reading backward: for if the Hebrew maner wer here to be obserued, not only would the last word be first read, but euen likewise the last letters first, and euery letter backward in his owne order, making *Noddegamra*, and not *geddon arma*.

^l Of this consumation of all things, read the note ⁹ Apoc. 11.

^m There came neuer so greates a change among the wicked Monarchies of the earth: for euer as one was destroyed, another as wicked arose, but now shal al wicked kingdomes be dissolued, and shal giue place vnto the eternall kingdome of Christ.

This

ⁿ This great citie, hauing neither the epithet of Holie, nor contrariie, any Antichristian epithet ioyned to it, and yet apparantlie by the text, including no professed Gentilisme, mult therefore, (as appeares) meane Christendome, which neither is altogether Gods holie citie and spirituall *Hierusalem*, neither yet altogether Antichristian, but partlie of both: but hauing no publike Gentilisme professed in it: for there is no religion publikelie professed in it, but Christian: yet by the craft of the deuill, the same is rent in peeces, euen in threes factions: one being Protestants, another Papists, the third, ignorant Neutrals, alike to both: who all cal themselves Christians: But of these three, the Papistical seat being the author both of their owne wilfull errors, as also of the ignorant peoples Neutralitie and doubtfulnes of faith, shal therefore (in the next verse) goe to ruine.

^o That this *Babylon*, that here is mentioned, is *Rome*, is prooued by our 23. proposition: by destruction of the which *Romane* seate, here prophecied, occasion of perseverance is ministred to the Protestants, penitence to the Papists, and of perfect certaintie to the doubtfull and wauering Neutral: which because these do not the more hereof acknowledge, and thakfullie accept, but for the most part, become al colde as haill (as in the next verse is said) therefore doth the Lord shorten the latter dayes, for final end of al iniquity.

^p Of this cold and tempestuous haill of self loue, and lacke of zeale and charitie, read the note ¹ Apoc. 11. Here note the professed Christians, being of three sortes, Protestants, Papists, and Neutrals: the Papists being the Authours, both of their owne wilfull errors, and of the Neutrals ignorant errors. are therefore in the former verse, first punished: but because, neuertheles, these ignorant Neutrals do increase and augment daylie in self loue, and their zeal and charitie euer freeth colder & colder to the worlds end, therefore, shall the Lord shorten the latter day, as appeareth by the testimonies cited in the said note ⁶ Apoc. 11.

CHAP. XVII. THE ARGUMENT.

The moste speciall intention of the Spirit of God, in this holy worke, being earnestly to discouer the Antichrist (conuerstie I say, least be-fore

fore the time, & to Antichristia persons it being known, had ministred occasion to their tyrannie, through care of their owne standing, to haue destroyed this whole Reuelation now, vnder this censure, and locking vp of his secretes, God hath bene so beneficiall to his owne, that he prouides the meanes, whereby this most needfull discoverie of the Antichrist, shal be in dew time made patens to them: among the which means, this chapter is the key and chief, for here, in expresse tearms, the Spirit of God hath interpreted the great Antichristian & Idolatrous whore, to be that citie, that is set as mistresse ouer the kingdomes of the earth: and the seuen heads of the beast, whereon she sitteth, to be her seuen mountaines, whereby (beside many other tokens herein contained) that imperiall and seuen hilled citie of Rome is most liuelie expressed, and onlie designed, and all true Christians thereby certified, that in it must the Antichrist set his seat and dwelling.

Historicall application.

Paraphrasticall exposition.

The Text.

NOW, the last of the seuen ages being come, the Spirit of God letteth vs euidentlie see the destructio approching of the great Antichristian citie, and Idolatrous Empire of Rome, which hither to hath empiied ouer all nations.

2 And with whome all the princes of the earth haue bene entised to goe spirituallie a whoring both of olde, after the Pagan Idols of Mars, Minerva, Iadie Fortune, and others, as also of late, after the ima-

AND there came with me, the last of the Angels, which did bear the plagues of the seuen latter ages, saying, Approch, and I shall shew vnto thee, the destructio of the great Antichristian city & Idolatrous whore, who impires ouer manie nations.

2 And with whom the kings of the earth haue bene intised to committe Idolatrie, & all that dwell vnder

THEN there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Com, I will shew thee the damnation of the gret whore that sitteth vpon many waters.

2 With who haue committed fornication the Kings of the earth, & the inhabitants of the earth drunken

drunken with the wine of her fornication.

3 So he caried me away in to the wildernes in the spirit, and I saw a woman sitte vpon a skarlet colored beast, full of names of blasphemy, which had seuen heads and ten hornes.

her earthlie Empire, are drunken with the doctrine of her abhominable errours.

3 Then rauished he my spirit in solitary contemplations: and I perceiued, vnder the figure of a womā, a citie, set ouer a cruel and bloodthirsty Monarchy, full of glorious & and blasphemous stiles, which is scituate vpon seuen mountaines, and ruled by seuen princelie gouernments, vnder the figure of seven heades, and afterward deuided into ten vnder kings, vnder the figure of ten hornes.

4 And the woman was arrayed in purple & skarlet, and gilded with gold & precious stones, and pearles, & had a cup of gold, in her hande, full of abhomi-

4 And this whorish citie, was clad with all princelie riches, of purple, skarlet, gold, precious stones, and pearle, exhibiting and propining (as out of her hand) to the whol world

ges of our Iadie, the Crucifixe, Saint Pauls, S. Helen, S. Margaret, S. Syluester Pope, and infinite moe Papisticall Idolles, and haue caused all people to dote with these fond superstitious errours.

3 And those, whose spirit God indueth with true iudgment, may perceiue, howe that citie of Rome hath broked a bloodie Empire, and hath vsurped proude, glorious, and blasphemous Antichristian titles, calling her selfe of olde, *Roma aeterna, felix, inuicta, &c.* & her Empire, *sacrosanctum & perpetuum*: & of new, *S. Peters chaire, the Apostolike seat, and heade citie of the Church*. She is builded vpon seuen hils, and hath bene gouerned successiuelie, by seuen princelie gouernments, and asistied by the ten christian kings, her confederats, al hereafter nominated.

4 And this imperiall citie inioyeth al the pomp and riches of the world: her pillars are of marble, her tapistries of silkes, her sielerings ouer gilt with gold, her Cardinals & rulers clothed in fine skarlet, red, and purple: their temples and idols decored with gold, pearles, and precious stones: for al the world payes

tribute vnto her, but shee communicated nothing to the again, but her poysonable doctrine, and vile allurements of idolatry.

5 And though her common name be *Rome*, yet is she often stiled gloriously, by her *Clarks*, after her grand-mother *Babylon*, whose Empire shee brooketh, and so is as mother of all vice, and fountaine of all filthines.

6 And wee may daylie see, how that cruell citie, hath supped the blood of many thousands of Gods martyrs: so that it is wonderfull to behold, how she doeth play the Antichrist in all her tokens and behaviour.

7 Which the Spirit of God, in these latter dayes, letteth vs evidently vnder stand, to agree in al points with the Antichristian citie, Empire, seuen mountaines, seuen princelie governments, & finally with the ten vnder kings thereof.

8 For stode not that Empire or monarchie of *Rome*, being gouerned by Emperours, before *S. Iohn* wrote? it not vake

the venomd drinks of her poysonable doctrine, and idolatrous heresie.

5 And she bare the title & stile of a mystical *Babylon*, meaning literally her successor the mother of all spirituall whordome, & abhominable idolatry of the world.

6 And I sawe this citie, as drunkē with the bloud of Gods seruants, & martyres of Iesus Christ, and I wondered maruclously with great admiration, whē I considered her.

7 Then saide the Angell vnto me, why wonderest thou? for I shal mak plain vnto thee, & to the whole Church in thee, the perfect interpretation, what is meant by that woman, and by that imperiall beast or monarchie, which vpholdes her, who hath the seuen heads & ten hornes.

8 That imperiall beast that thou didst see, was that Monar-

nations, and filthines of her fornication.

5 And in her forehead was a name written, A mystery, great *Babylon* the mother of whordoms, & abhominations of the earth.

6 And I saw the woman drunken with the blood of Saints, & with the blood of the martyrs of Iesus: and whē I saw her, I wondered with a great meruaile.

7 Then the Angel said vnto me, Wherefore meruelest thou? I will shewe thee the myserie of the woman, & of the beast that beareth her, which hath seuen heades, & ten hornes.

8 The beast that thou hast seen, was, and is not, and shall ascend

ascend out of the bottomles pit, and shall goe into perdition, & they that dwell on the earth shall wonder (whose names are not written in the booke of life, from the foundation of the worlde) when they beholde the beast that was, & is not, and yet is:

chie, which hitherto raigned, & now vake through the decease of the Emperor thereof, and immediately shal the next Emperor thereof arise, of lowe degree and base lineage to that monarchie, and shortly thereafter he shal die, and the people of the earth, eue they whose names are not from the beginning of the world registred into the booke of life, shall haue in greates admiration, reuerence and estimation: this greates monarchie, that hitherto stood, now vakes in interraigne, & yet doth stande vnabolished, for that more Emperours thereof doe instantly succede.

9 And now followeth the minde, and meaning of the spirit of God, wherein consists the knowledge and interpretation hereof. These seuen heades which appeared to

by the decease of *Domitian*, when he wrote? Role not the next Emperour *Nerva Cocceius*, not of the ancient blood, or honourable stock of the *Romans*, but of base lineage? euen hee was the first stranger or barbarian Emperour (*Galba* not counted, as scarce beeing Emperour) and then died he not shortly? to wit, after hee had raigned onely an ycare, three moneths, and nyne daies: & finally, doth not the wicked world haue in greates reuerence and admiration these Emperours, whose estate (as is saide) stode before *Saint Iohn* wrote: and though by decease of *Domitian*, it vaked when hee wrote, yet in effect stode it still vnabolished, *Nerva* and others still succeeding.

9 And beside these infallible tokens, doeth not the rest of the greater circumstances also more plainly agre: For is not *Rome* situate vpon the seuen hills of *Palatinus*, *Colinus*, *Ianiculus* (otherwise called *Capitolinus*), *Auentinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*: and hath not that Citie & empyre thereof, bene gouerned

9. Here is the minde, that hath wisdom. The seuen heades are seuen mountaines, whereon the woman

uernd by these feuen princely gouernementes, *Kinges, Consuls, Dictators, Triumvirs, Tribunes, Emperours, and Popes.*

10 Whereof the gouernemet of these fiue, to wit, *Kinges, Consuls, Dictators, Triumvirs, and Tribunes* were past before *S. Johns* daies.

The sixt, which is the state of Emperours gouerned in his daies, and the seuenth state, which is of Popes, came not while after his daies: and since they came, they haue gouerned 1260. yeares, a time but short in Gods sight, yea short in respect of the contrary eternall kingdome of Gods Elec.

11 And so that imperi- all state, that reigned before *S. Iohn* wrote, to wit, the gouernement by Emperours (after it had vaked from the daies of *Augustulus* in anno. 475. more then three hundreth years) was renewed againe in *Charlemaign* in Anno. eight hundreth and six, and became the eight *Romane* gouernement, like as it had bene before the sixt, but now ar the *Casars* and imperi- all estate, worne to les than a

thee, are certaine- lie to bee interpreted feuen mountaines, wherupō that whorish citie is set, and they do also meane the feuen princely gouernments ther- of,

10 Whereof fiue are past, and the sixt thereof now stands, and the seuenth gouernment is not yet come, and when it shall come, it must rule a certain space

11 And so that state of monarchie, and imperial gouernment, which lately was, and now vaketh by interreign, that same imperi- all gouernment (being hereafter long suppressed) shall bee againe the eight gouernement, like as before it hath bene one of the feuen, & at length shall it go into final destructiō

12 And as for the tenne hornes which appeared to thee, these ar ten vnder kings, or confe-

sisteth: they ar a fo seuen kings

10 Fiue are fallen, and one is, and another is not yet come: and when hee cometh, hee must continue a short space.

11 And the beast that was, and is not, is euen the eight and is one of the feuen, and shall goe into destruction.

12 And the tenne hornes that thou sawest, are tenne Kings, which yet

yet haue not receiued a kingdome, but shall receiue power as kings at one houre after the beast.

13 These haue one mind, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, & the Lambe shall overcome the: for he is Lord of Lordes, and king of kings, and they that are on his side, are called, & chosen, and faithfull.

15 And hee said vnto me. The waters whiche thou sawest, where the whore sitteth, are people and multitudes, and nations, & tonges.

derate kinges, who as yet haue not begun to raigne, but shall start vp as kings immediatly after that that monarchie, or imperi- all state beginnes to fall.

13 These shall agree vpon one faith and opinion, and shall giue ouer again their force, power, and assistance, to the next gouernors of that monarchie.

14 These will asist that Antichristian monarchie, fighting against Christ Iesus, and his true seruants, but in the end, Christ shall overcome them, for they are but earthlie kinges, and he is Lord of Lords, and King of Kings, and his seruants are by him called and chosen, & found faithfull in all their doings.

15 And expounding yet farther vnto mee: these waters (saith he) that appered to the, ouer the which, is that whorish citie set, ar to be interpreted people, kinreds, nations and tonges, ouer the which the empyres.

priuate kingdome

12 And there ar arisen of their decayed empyre, ten chief Christian Kinges: to wit, of *Spaine, France, Lombardie, England, Scotland, Denmark, Swaden*, of the *Hunnes* or *Hungarians* in *Hungarie*, of the *Goths* in *Italie*, & the *Exarchat* of *Raenna*. Who were not in saint *Iohns* daies, nor begunne to reigne while the empyre began to decline.

13. These whollie agreeth in one Papiistical faith, & Idolatrous profession: and therefore, with all their might, force & strength, maintained the Pope, whoe had the seuenth gouernment of *Rome*.

14 And concurring with him, they persecuted & martyred all true Christiā professors, who opposed against their papiistical abuses; but doubtlesly, Christ Iesus king of kings, shall now shortly overcome them, either couerting or suppressing the (as he hath already begun) and shall erect aboue all his kingdome

dome of his holyc people.

15 And so, although *Rome* hath borne hitherto the empyre and supremacie ouer all kinreds, people and nations.

16 Yet nowe shall these tenne Christian kinges, her confederats begin to hate her, and renounce her Papistical superstitions, deprive her of her dignities and honors, appropriate and annex her rich benefices and rentes, to their owne patrimonies: & at length, some of them shall spoile, that verie citie it selfe, of all her costly ornaments, & burne vpppe with fire her edifices, and destroy the same for euer.

17 For although God made these princes, first to assise & authorize her with one consent: yet now is the time come, in the which God hath decreed them to revolt from her and destroy her,

18 Who hitherto hath bene the Metropolitane Citie, that hath empyred ouer all the whole kingdoms and countries of the world,

16 And these ten vnder kings (which by hornes appeared to thee) shall afterwarde begin to hate that Idolatrous citie & shall make her bare and naked of her honours and dignities, and shall eat vp her patrimonie and rentes, & at length destroy her self with fire.

17 For God had put into their hearts to work at all times his will: euē that first they shuld giue ouer their whole power, might, & supremacie of the kingdoms to her, til at last the time were come, in the which God had predestinate the to revolt from her.

18 And be sure, that richly decked whore which appeared to thee, means nothing els, but the metropolitā & Idolatrous citie, which vsurpes the empyre ouer the wholkingdoms of the earth.

16 And the tenne hornes whiche thou sawest vpon the beast, are they that shall hate the whore, & shall make her desolate, and naked, & shall eat her flesh, and burne her with fire.

17 For God hath put into their hearts to fulfill his will, and to doe with one consente, for to giue their kingdom vnto the beast vntil the words of God be fulfilled.

18 And the woman which thou sawest, is the gret citie, which regneth ouer the kings of the earth.

Notes

Notes, Reasons, and Amplifications.

* This one of these seuen Angels, both mentioned here, and in the Apoc. 21. 9. agreeth rather to be the last, euen the Angell of the last age, as being he in whose time, both in this place that Antichristian whore was destroyed, & in that place Gods holie *Hierusalem* & true Spouse and Church decored and decked: and therefore, of all the seuen, he seemeth meetest to describe these thinges to *Iohn*, which God had appointed him in effect to execute.

† That an Idolatrous citie is called in the Scriptures a whore, it is common, For saith *Esay* 1. 21. *How is the holie Citie become a whore, &c.* And how, more particularlie, this decked whore, and filthie woman, is interpreted to be that citie, that doeth impire ouer the Kinges of the earth, reade the last verse of this chapter, and so it must needes meane *Rome*, the onlie chief Metropolitane city of the Empire.

‡ Waters are plainlie interpreted by the Angell, to bee people and nations, ver. 15.

§ Of potable liquors, wine and water, the cleare waters and wellsprings, are euer taken in the Scriptures in the best parte, for the wholesome, pure, true, and most simple doctrine of the Evangel, which our soules continually thirste after: But contrarielie, wine, for that it is more alluring, delectable, and prouoketh drunkenesse, therefore, in all the Scriptures, it is commonlie taken in an euill parte, for idolatrous, licentious, and voluptuous doctrines, provoking Gods ire and fierce wrath. Read Apoc. 14. 8. 10. The like is in diuers other places.

¶ Except we be solitarilie, and as in a desert, distracted and with drawne from worldlie societie and partiall affaires, it is hard to haue our Spirit and perfect judgement ripe and ready to discern the trueth of spirituall matters.

‡ Hereof reade the note b.

§ As al red coulours, betoken bloodhead in the Scriptures (as is said Apoc. 6. 4. note c) and skarlet is a more glorious red than simple red. So betokeneth it, this *Romane* kingdom not onely simple to be bloodthirstie, but euen to glorie in their bloodhead and murders. And further, beside the spiritual meaning of these coulours, the Princes of that Empire both first and last, euen both Emperours and Popes, were corporallie and really clothed in purple

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ple and skarlet, in their Pontificals, as is to be read in the *Decret. distinct.* 96. where *Constantine* the Emperour giues his imperial garments of purple and skarlet, called therein, *Chlamidem purpuream, & tunicam coccineam*, to Pope *Syluester* the first, and his successours, to be worne by them, as they doe to this day,

^b These names of blasphemie, that here are said, that the beast is full of, are said (*Apoc.* 13. 1) to bee vpon the seuen heads of the beast. The trueth is therefore, that these proud, glorious and presumptuous stiles and superscriptions, are not only set vp in sundry monuments vpon diuers places of these seuen hilles, which are her seuen heades, but also through all the whole bodie of the beast, euen in euery part of that Empire, are there infinite of these Temples, Idols, and other monuments erected, bearing such proude and blasphemous superscriptions and titles dedicatories, as *Dis manibus, Fortuna, Plutoni, Veneri, Priapo*, and euen at *Mussilburgh*, among our selues in *Scotland*, a foundation of a *Romane* monument lately found (now vtterlie demolished) bearing this inscription dedicatorie, *Apollini Granno Quintus Lucius Sabimannus Proconsul Aug.* Also there is to be seene in their coines the like vniuersally, euen titles of the pride and vain-glorie of *Rome*, as in the daies of *Constantinus* and *Maximianus*, a coine printed with this inscription, *Roma aeterna pat.* In the daies of *Lucinius Iunior*, a coine with this inscription, *Roma aeterna*, with the figure of *Rome*, sitting as a glorious ladie. In the daies of *Priscus Aitalus*, a coine with this inscription, *Inuicta Roma aeterna conob.* Of which writeth *Adolphus Oeco, libro Numismatum Romanorum.* Of this their blasphemous stile of eternity, read *S. Ierome, lib. Epist. parte. 2. tract. 2. Epist. 18. question. 11. lura. Z.* in these wordes, *Vnde secundum Apocalypsim Ioannis, in fronte purpuratae meretricis, scriptum est nomen blasphemia, id est Roma aeterna;* that is to say, *Whereby, according to the Revelation of S. Iohn, in the forehead of the skarlet vuhore, there is written a name of blasphemie, which is Eternal Rome.*

ⁱ These seue heads ar plainly interpreted by the Angel hereafter, v. 9. to be seuen mountains, & seue governmets, or princely estats.

^k Read these heads, taken for kings, and kings for any princely governours in vers. 9. following, and note thereof.

^l Now haue we to trie, what these ten hornes doe meane: first by *Daniell* 7. 24. and *Reuel.* 17. 12. these be ten kinges. Second-

lie,

lie, their kingdomes must be part of the *Romane* beast, and fourth Monarchy, as both appears, *Dan.* 7. 7. 23. 24. *Reu.* 12. 3. and 13. 1 and 17. 3. 7. as also, because that whol ten horned beast, meaning the whole *Romane* Empire, by our 24. prop. what els can the parts of that beast signifie, than parts of that Empire, and consequently the ten crowned horns of the beast, ten kinges & kingdoms out of the Empire? Thirdly, by ver. 12. hereof, & note following, appears that these ten kinges arose whe the *Roman* governmēt by Emperors decayed, and when the Pope began to claime temporal dignities, which al occurred betwixt the 300. and 450. year of Christ, by our 36. prop. and approued histories. Fourthly, by the 13. & 14. verses, appears, that these shal be of one religion, and shal therfore authorize, & giue their power & assisance to the beast, that next gouerned that *Roman* seat, euen to the Pope (the Emperours then being decayed) Fifthly, thogh (as is said) these ten horns cam at once with that Papistical beast, & litle Antichristian horn, yet they rose first to their kingdoms before this Papistical horn rose to his Monarchy, and then he suppressed three of them, which testifieth, *Dan.* 7. 24. saying, *Another* (euen that Antichrist) *shal rise up after them* (to wit after these ten kinges) *& he shall subdue three kinges*, & so the Antichrist, that commeth at one time with them, riseth not to an established Monarchy til after their rising, yea, til three of the wer fallē: for the tearm in the original Hebrue or Chaldee doth not meane there of his first cōming or simple beginning to rise, but of his establishing or confirming of his rising: for the same tearm that here is put for this rising, is expresly put in *Iob.* 22. 28. & 2. *Chro.* 7. 18. & diuers other places, for establishing & confirming. So by these notes and tokes, these ten appear to be the kinges of *Spain*, *France*, *Lōbardy*, *England*, *Scotland*, *Denmark*, *Swadē*, of the *Hunnes* or *Hungarians* in *Pannonia*, now called *Hungarie*, of the *Goths* in *Italy*, & the *Exarchat* of *Ra uenna*, al start vp with the Pope, betwixt the 300. and 450. yeare of God. As to the kingdoms of *Arragon*, *Granad*, *Portugal*, *Castile*, *Legen Tolet*, *Galice* & *Nauarre*, they ar only inferior kingdoms, partly subiect to the Empire, partly pendicles of *Spain*, & ar not kingdoms of old. The other kingdom of *Nauarre* is also of late, & now is & shall be (God willing) all one with *France*, *Sicil*, *Beheme*, & *Naples*, for the most part are of the Empire, & are neither old nor free kingdoms: *Burgundia* is of *France*, & was only a smal kingdom, or rather duke-

domes. *Norway* is but of late a deuided kingdom from *Denmarke*, & is now conioyned again with *Denmarke*. *Ireland* is conioyned with *England*. *Polland* is but of late erected in a kingdō. *Cyprus* is a kingdom both late, small, and seldome in Christians hands. As to the *Vandals* & *Vise-goths*, that people, as appeares, came from *Sweden*, & the *Northren* countries, & began their kingdom in *Spain*. An. *Christ*. 382. by *Molodgisius* their king: and therefore justly, of these *Vandals* & *Goths* whatsoeuer, we comprehend their goers out vnder *Spaine*, *Italy*, & *Hungarie*, wher they came, and their remainers at home, we comprehend vnder *Sweden*, whose king now stileth himself, *king of Sweden, Gothes and Vandals*, as in the circumscription of their comes is to be seen. And so apparātly, remain only the said ten kingdoms to be chiefly the beasts ten hornes, with which the Popes litle horn and final kingdom coming at one time, was afterward cōfirmed & established by *Pipin*, *Charlemaign*, & *Lodouicus Pius*, and the arose it greatest of all: and by his craft, and meanes of his confederates, suppressed the kingdoms of the *Goths*, *Longobards* & *Exarchat*, and brooketh their lands within *Italy* to this day: But the other seuen kings yet extant, with the people also of these three kingdoms, shall (God willing) one day repay that Antichristian feat, with fire, sword, and vtter destruction, as appeareth by the 16. verse hereof, and other places of this booke.

^m Of the great pomp & riches of this town, read *Hierom. parte. 2. tract. 5. Epistola. 59. litem. G.* where he concludeth, *Aurata sua testis magis velint aspicere quam cœlum*, that is, *they had rather behold their gilded slerings than the heauens*: and what merueil is it that it be rich, seeing almost the whol world haue bene tributaries to it, about 2000. years, including the time of pardons, as being the most wealthy tributes. And as in all things they are glorious, so also in their tributes they appointed that the same shuld be brought in earthe pots, & the pots broken in a certaine place of *Rome*, where, by the great quantity of broken pots, there is waxed a hil, called *Monte testaceo*. And this haue they done for their glorious name and ostentation, which (confirming this text) beareth recorde of the great riches that hath bene brought to them from al the world.

ⁿ How and why *Rome* is stiled *Babylon* mysticallie or figuratiue-ly, is shewed at length in our 23. proposition.

• Here saith Saint *Iohn*, hee wondered at the beast, and here-
after

after (verse 8) he saith, that they, *whose names were not written in the booke of life wondred at the beast*, not making any repugnance, neither making himself to be of the wicked number: for ther is a distinction in wondering, according to the qualitie of the wonderer: the godlie seeing the pomp and glory of the world, wonder at the vanitie and impietie thereof, with great grieve of mind, detesting the same: & so *S. Iohn* here wondred at the whorish citie: But the wicked contrarilie, seeing herefter (ver. 8.) the great pomp, wealth, & worldlie felicitie of the *Romane* Emperours, they wondered thereat, not detesting the same, but rather are rauished in admiration, with reuerence, obedience and feare of them, as if they wer gods; and therefore it is said (Apoc. 13. 3. 4) that the whole world wondred at the beast, and worshipped the beast, and the dragon that gave her power.

^p It is so notable among the Prophets, that a beast, generallie meaneth a king, kingdom, Empire, or Monarchie (as may be prooued by Dan. 7. where he calleth his four beasts, the four kingdoms or Monarchies of the earth) That here *S. Iohn* superfluously interpreteth not, this beast to mean a Monarchie in generall, but entereth to the particular description thereof, so plainly, that hee lets vs euidently see it, to be not onlie in generall a Monarchie, but euen in particular, that selfe same ten horned beast, which *Daniel* called the fourth kingdome or monarchie: and so consequently, to be the *Roman* Empire; as is proued in our 24. prop. at more length.

^q What maner of wondring this is, read before in the note ^o.

^r Some read here, *The beast that was and is not*, onely: but I rather approue those, that read, *the beast that was, and is not, and yet is*, for althogh this seem a repugnance, yet it is none: for the Empire or imperial estate, at that time that *S. Iohn* wrot, might justlie be said, not to be, seeing the Emperour *Domitian* was dead, & the next Emperour *Nerva Cocceius*, not yet receiued: and yet in a maner, the Empire or imperial estate that time was, becaus the gouernmēt of Emperors stood as yet that time vnabolished. And so in diuers maners, and in diuers respects, the imperial estate at that time, both was & was not, without repugnāce: wherof read the 5. reason of our 24. prop.

^s A king, in the scripture, is a general name for any supream gouernour, be he king, Monarch, Emperour, or Pope, as in *Daniel* chap. 7. all the kings of one Monarchie, ar called but one king: wherby the four Monarchies are called foure kings: And again, *Moses* be-

ing but a gouernour, is called a king. Deut. 33. 5. and seing hereby, that not only a king, is taken for whatsoeuer supream gouernor, but also, seing how many soeuer supream gouernors there be of one race or sort, they are al called but one king. Therefore, we iustly esteeme these seuen kings, here mentioned, to be the seuen prince-ly, royal, and supream gouernments of *Rome*, seing in all the rest of their circumstances, they agree so well with the text: Hereof is spoken in the fourth reason of our 24. proposition.

It were vnproper, to measure the breuity & length of this time that the seuenth Papistlicall & Antichristian gouernment doth stand, according to our fantasie, as to cal it long, that men think long, for to indeed, should that Antichristian raigne be counted long; but more properly the Spirit of God (in whose sight a thousand years ar but as one day) here, in comparison of the eternitie of the Christian kingdom of Christ Iesus, accounteth the contrarie kingdom, euen the Antichristian kingdome, to be but short, for that trulie 1260. yeares are nothing in respect of eternitie. Of a longer time called but short, read Apoc. 22. 6. 7. 10. 12. 20.

Here doe we followe *Ieromes* vulgare translation, *Post bestiam*, that is, *After the beast*, agreeing sufficientlie with the Greek, *μετ' του θηριου*; for verilie so came it to passe, that after the Empire of *Rome* decayed, & the imperiall gouernment was abolished by the *Hunes*, *Gothes*, *Vandales*, and such others: Then immediatelie, and at once, (betwixt the yeares of God, 300. and 450) start vp these ten kings. The other translation of *T. Beza* and others, who translate, *una hora cum bestia*, *At one houre with the beast*, may also verie well stand with the word *μετ'*, which sometimes signifieth *after*, sometimes *with*. And so in that sense, although after the beast, euen after the fall of the Emperours (who in their time were that *Roman* beaste & *Latine* Empire) the ten kings came, and began to raig, yet also this comming of theirs, was at one houre (that is to say, immediatelie) with the beast: to wit, they came and arose immediatly with the Pope, who (since the fall of Emperours, hath euer bin that *Roman* beaste, & possessed the Empire thereof: and therefore saith the text, in the next verse: *These* (to wit, ten kings) *haue one counsell*, and shall giue ouer their strength and power to the beast, meaning to the Pope, who since this decay of Emperours, haue broked for the most part, the stile, rent, honors and seat of this *Latin* Empire, & *Roman* beaste. These

* These be the warres (called the holie warres) which the Pope, his vnder kings and confederats, did raise against those kingdoms, princes, and particular professors, that following the trueth, wold any waies mean to repine against his Antichristian authoritie: But the Spirite of God here, discouereth their hypocritical tearmes of holy warres, affirming stedfastlie, them to fight against Christ, and that at length to their æternall confusion.

7 Here doth the Angell declare to vs, by whome, and after what maner the Antichristian and Idolatrous Citie of *Rome* shall bee destroyed. The doers thereof shall be (saith he) the same tenne Christian kinges, who before had maintained her. The maner of this destruction of *Rome*, seemeth to be three-folde. First (saith the text) they shall hate her, and leaue her desolate: that is to say, (as appeareth by *Paul*. 2. *Thess*. 2. 8. and *Apoc*. 14. 6.) The trueth of Gods worde and holie Euangell shall be first publickely preached, and by the Majestie of the comming thereof, and two edged sword of that holie Word, manie of these tenne Christian Princes, their kindreds, and people shall be converted from their Antichristian and Papistlicall superstitions, and shall hate the *Roman* seat, turne backe from it, and leaue it destitute of their assistance; and this is her first wracke. Secondlie (saith the text) *They shall eate her flesh*: that is, these ten Christian kinges, who before had enriched her, and made her fat with great benefices, rents and dayly casualties, now hating her, shall eate vp these rentes and rich benefices, and liue thereon themselues: and both these two wrackes are already come, thought not as yet altogether perfected. Resteth yet the last, whereof, thirdlie (saith the text) *they shall burne her with fire*: which appeareth not to be figuratiuelie taken, but literallie, by the next chapter, verses 8. 9. 16. 17. 18. 21. by which it appeareth, that at length, Princes shall make warre against the verie citie of *Rome*, take it captiue, spoyle it, and finallie, so burne it with fire, that it shall be waste for euer, as at more length in that chapter we shall nowe deduce.

CHAP. XVIII. THE ARGUMENT.

In this chapter coherentlie with the former, is pronounced the fore sentence and doome of destruction, against the seat and citie of Rome,

Rome, for her wicked demerites, with an exhortation to all true Christians, to leaue and renounce her: and expresse comādemēt to all men to put hand to the execution of Gods vengeance against her for her pride. And last of all, is set forth the great horrow and anguish of her familiars, for the suddaine and terrible spoliatiō, demolishing, burning, and destruction of her for euer, vvith the triumph of Gods whole true seruants therefore, after so plaine a stile, that the Paraphrase and historie (or rather Prophecie) therof, may be consolidate in one Prophetical Paraphrase.

The Prophetical Paraphrase.

1 **A**fterwarde came the ^a seconde of the seven thundering Angels from heauen, with great power and Majestie, lightening all the earth with the beames of his glorie:

2 And he pronounced with a loude voice the doome and sentence following, saying, now shal fal, yea, euen now shal fal that mightie imperial seat of ^b Rome, successeur of great Babylon, and shee shall become a desert dwelling of ^c deuilles and Fayries, and a solitarie wildernesse, for the repaire of wilde and rauinous foules.

3 Because shee hath poysoned all nations, with the venomous drinckes of her idolatrous doctrine: and all the kinges and gouernours of the earth, haue followed her a whoring after idolles: and the Merchantes of the earth ^d both spirituall and temporall, haue bene enriched through her voluptuous and delicate traffique.

4 Then hearde I againe, a spirituall and heauenlie voice, charging all God his true, holie and electe Christians, to departe from

The Text.

1 **AND** after these things, I saw another Angell come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cried out mightilie, with a loude voyce, saying, It is fallen it is fallen, Babylon that great citie, & is become the habitation of deuils and the hold of all foul spirits, and a cage of euery vnclean and hatefull bird.

3 For al nations haue drunke of the wine of the wrath of her fornicatiō, & the kinges of the earth haue committed fornication with her, & the merchantes of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heauen, say, Goe

Go out of her my people, that ye be not partakers in her sinnes, & that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembered her iniquities.

6 Reward her, euen as shee hath rewarded you, and giue her double according vnto her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure, so muche giue yee to her torment and sorrow: for the faith in her hart, I sit, being a Queene, & am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and shee shall be burnt with fire: for strong is the Lorde God, which will condemn her.

9 And the Kinges of the earth shall bewaile her, and lament for her which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning.

10 And shall stande farre off for fear of her torment, saying, Alas,

that *Romane* seat, and leaue all her superstitions, least they being participant of her offences were also destroyed with her.

5 For her sinnes haue craued vengeance from the heauens, and the Lorde hath called to minde her iniquities.

6 Commanding therefore al men to ^e render vnto her such wrack, as she hath deserued at their hand: yea, and to double the reuēge vpon her, that her works haue deserued, and as she hath hitherto entised them to drinke in the cup of Gods wrath, so they are now to execute Gods wrath twofold against her.

7 And so much as shee hath vaunted and gloried in her selfe, and hath liued wealthilie in all sensualities and pleasures, so much the more to ad vnto her torment & dolour. For in the presumption of her hart, she hath said, I sit ^f Queene and Maistres ouer the whole world, and I shall be destitute of no voluptuous pleasure, neither euer shall I see any sorrowe.

8 Therefore, at once shall God powre out on her the plagues of death and mourning, for the slaughter of her inhabitants, and shee shall be inclosed and effamished: finally, taken captiue, and burnt with fire: for almightie is the Lord, that hath giuen that sore sentence against her.

9 The Kinges, Cardinals, and rulers of the earth, who haue followed her in whoring spirituallie after Idols, & haue led a careles life in all her worldly pleasures, shal now mourn and bewaile her, and shal become dolorous and sorrowfull for her sake, when they shall vnderstand that shee is consumed and burnt vp with fire, and destroyed for euer.

10 They dare not approche to asist her, for

for feare to be wracked with her, but absenting them selues, shal mourn in their heartes, saying; Alas, alas, our cheife citie *Rome*, that great and mightie successour and daughter of *Babel*, for vnawares is come thy destructiō.

11 The Merchants of the earth, craftsmen and traffiquers with her wares, shall lament & mourne for her destruction, for their delicate wares shal not henceforth be so saleable.

12 Euen their rich and costly Idoles, chalice, Paxes, & crucifixes, threefold crownes, myters, Bishops staves, and rings of golde, & siluer set with pearles, and all manner of precious stones, surplices of fine linnen, copes, masse-clothes, and other vestiments of purple, of silke, & of skarlet, sielerings, tabernacles and other ornamentes in Churches, and Church places of al manner of well carued, and long lasting wood, Host boxes, and relique boses of Iuorie or fine woode, offering stocks and diuers vessels for Chrisme, oyl, salt, and holy water of fine timber, Snuffers, and incensours of brasle, copper, or yron, founts and holy water stones of Allblastre, Marble, or Iasper.

13 Yea, their confectiōs of cannell and sugered spices, for their Christmas & Easter feasts, their delicate perfumes, odours, and costly oyntments: for their Pontificalls, their incense, roset and frankincense, to burne in Churches, wine for their drink, and for daily masses, oyle for their extreame vnction, fine floure for their Hosts and masse bread, wheat and plentie of all maner of cornes, with store of kyne and sheep, for their daily sustentation; Horses, mules, and mulers, with costly decorated chariots for their journeying; Moores, Pages, Lackies and seruants to serue them, &

alas, the great citie *Babylon*, the mightie citie for in one houre is thy iudgement come.

11 And the marchāts of the earth shall weep and waile ouer her, for no man byeth their wares any more.

12 The ware of golde and siluer, and of precious stone, and of pearls and of fine linnen, and of purple, and of silke, & of skarlet, and of al manner of Thyne wood, & of all vessels of yuorie, & of all vessels of most precious woode, and of brasle, and of yron, and of marble.

13 And of cynamon, and odours, and oyntments, & frankincense, and wine, and oyl, and fine floure, and wheat, and beasts, and sheepe, and horses, and charets and seruants, and soules of men.

14 (And

14. (And the apples that thy soule lusted after, are departed from thee, and al things that were fayre and excellent, are departed from thee, and thou shalt finde them no more.)

15 And the marchāts of these things which were waxed riche, shall stand a far off from her, for fear of her torment, weeping and wailing.

16 And saying, Alas, alas, the gret citie, that was clothed in fine linnen, and purple, and skarlet, & gilded with gold, & precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupy ships, and shipmen, and whosoever trauell on the sea, shall stand a far off.

18 And cry when they see the smok of her burning, saying, What city was like vnto this gret citie.

19 And they shall cast dust on their heades, & crye weeping and wailing, and say, Alas, alas, the great citie, wherein were made rich al that had ships on the sea, by her costlines: for in one houre she is made desolate.

finallie the pretendedⁱ merchandise of the soules of men from hell and purgatorie, by soule masses, diriges, pardons, indulgences, remissions of sinnes, and such soule wares for lucre.

14 And the delicate and wealthie pleasures that thy soul lusted after, are departed from thee, and all thy profitable rentes, and glorious dignities are taken from thee, and shall neuer hereafter be restored to thee.

15 These Marchants and sellers of these wares, which hitherto were made wealthie therby, dare not asist her, but absenting themselves lest they be wracked with her, shal bewaile and lament her,

16 Saying, Alas, alas, that mightie citie which was decorated with fine linnen, & with abullements, pales, hangers, and tapestries of silk, purple and skarlet, & had her^k sielerings quer-gilt with gold, and was richely deckt and replenished with al maner of precious stones and pearle:

17 For at an instant is shee depriued and spoiled of all these riches, and all her Marriers, pylates, and gouernours of her greate shippes and huge Galliaffes, and euery shipmaister, that transporteth her wares, standing a far off for feare to be wracked,

18 Vnderstanding her to be burnt vppe with fire, and vtterlie destroyed, shal lament, saying, what citie on earth was so mightie as this great citie?

19 And they shall be griued and disfigured with sorrowe and anguillae, and shall crye out, weeping and wailing, saying; Alas, alas, that mightie and great citie, by whome, al we her ship-masters and marriners were inriched, and made wealthie through the costlines of

of

of her delicate wares, for in an instant is shee brought to desolation.

20 But contrarily, O elect Churchie of God, Apostles and holy Prophets reioice and triumph, yea, for the Almighty hath judged and reuenged your cause against her.

21 Then a mightie Angell, shewed me the comparison of a great milstone cast into the sea, declaring, that with such suddentie and violence should thou, O Rome, the mightie citie, successor and daughter of great Babylon, be brought to vtter confusion, so that thou shalt neuer^m arise nor recouer thereafter.

22 And the triumphant melodie of thy Organes, and belles, hymnes and canticles, bummes, timbrels, and rigols, shall neuer be hereafter heard, sounding in thy quiuers, nor in thy houses or habitations, shall any maner of craftsmen be found dwelling: yea, not so much as the sound of any mil or quernes shall be heard grinding corne towards thee.

23 For ther shall not dwel in thee, so much as one to light a torch or candle to shine in thee, and far lesse shall it be heard, anie to marie, or to be married in thee, or to procreat, or replenishe with people thy ruined walles, for thy merchants (cheif sellers of indulgences, and soule wares) become Cardinals and Bishops, and great men vpon earth, and with thy alluring superstitions, all people & nations were blinded and deceiued.

24 And that miserable citie was founde & conuict of God, to be the author of the bludshed and martyrdom of all the Christians, and true professors that were slain throughout the whole earth.

20 O heauen reioice of her, and ye holy Apostles and Prophets: for God hath giuen your judgment on her.

21 Then a mightie Angell took vp a stone, like a great milstone, & cast it into the sea, saying, with such violence shall the great citie Babylon be cast, and shall be found no more.

22 And the voice of Harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voice of the bridegroom and of the bride, shall be heard no more in thee: for thy merchants were the great men of the earth: & with thine enchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the saints and of all that were slain vpon the earth.

Nota

Notes, Reasons, and Amplifications.

^a We interpret the Angel, that here pronounceth this decay of this spirituall Babylon, to be the seconde of the seauen thundering Angels, because that same Angell proclaimed that same decay to fall in his time. Apoc. 14. 8. and so consequently, wee look (God willing) for the performance hereof, in this present Iubile begun already in anno 1590. and ending in anno 1639. or thereby.

^b This Babylon is not literally Babylon it self, for that Babylon was destroyed by the Medes and Persians, according to the prophecies of Esay 13. 17. and Ieremie 51. 11. and Psal. 137. and that, long before saint Iohn wrote this, and neuer rose in authoritie againe, but this Babylon is figuratiue or mysticall Babylon, so called (Apoc. 17. 5) for that this Babylon succedeth to the monarchie of the former, as the eroy to her grandmother, and is certainly the citie of Rome as is prooued by our 23. proposition, and by the whol tokens of the 17. chapter hereof, read also hereupon, Apoc. 14. note ^h.

^c The spirit of God, describing the horrible decay of royal Babylon. Esay. 13. 21. for the greater agrauating of Gods justice, and to moue vs to conceiue the greater horror, not onely saith simplie it shall be a desert, or such a desert or wildernes, as no tame beast or bird dare resort into, for rauinous beasts and fowles of reif, that abide there: but euen that it shall be a place so vtterly elraich (as we tearme it) that also no man dare make residence there, for fear of deuills, fayries & spirits of illusions: and, as the Rabbins interpret that text, *Ibi saltabit Fauni, Satyri, seu demones pilosi, &c.* The like is said here of this mysticall Babylon or Babylonicall Rome, that it shall become a dwelling of deuills, and a holde or residence of vnclane spirits, not that the deuills are as yet annexed to any certaine residence, or that they like rather to go dwel in deserts, than to abide among men to seduce them, but that the spirit of God wold haue vs his faithfull to detest that citie as abhominable, wherein deuills shall dwell and possesse the same as their due patrimonie.

^d These marchants appeare hereafter plainly by their wares, to meane but seculare marchants, sellers of all delicate wares to the Romans, as also their ecclesiasticall merchants, priests, pardonars, & Legats, that sel their indulgences, pardones, and soule wares vnto the whole world: consider this by the 12. and 13. verses hereof.

Nowe

• Now Princes, potentats, and mightie men on earth, go to, and execute Gods wrath against this godles citie, for here you haue a speciall warrant and earnest commande to reuenge that cause, that is, not onely your owne cause, but also it is the cause of the Almighty, by the which ye are certified here, that that work shall go wel with you, and shall prosper in your hands. Where note, that this doubling of reuenge is spoken by a Prophetical *Emphasis*, as meaning thereby, that we ought without pitie, ruth, and mercie to proceede with all possible extremitie against that deuillish seat, to the vtter extirpation thereof, and not meaning that any punishment in this world that possible may be executed by men, can be so much as equivalent with the single, and farre les can be double to her wicked demerits: where through, in the ende of the next chapter, shee and hers are cast into hell fire eternallie, as a full reuenge.

^f Here doth the spirit of God describe and paint *Rome* no other wise, then shee in her old monuments and coynings doth paint & set out her self: to wit, after the forme of a lusty Ladye, clad in no mourning weede, nor widdowes apparel, but gloriouslie and richlie deckt, and decored with all delectable and costly ornaments, and therewithal, sitting in throned in her throne, as Lady and mistress ouer the whole world, with her glorious titles, and blasphemous inscriptions *Roma aeterna, salix, inuicta*, and such others, whereof read the note ^h Apoc. 17.

^g Here haue we inserted certaine clauses gathered out of other parts of this book, opening the maner of the destruction of *Rome*, that the propheticie may be the more plaine. And first, where wee interpret her mourning to be for the slaughter of her inhabitants (beside also for the ruine of her kingdome) we do not coniecture it without a warrant, that ther shall be gret slaughter vpon her inhabitants, for which they shall mourn, because the former plague (expressed in this text) that should fall on them, is death. Againe, by the Apoc. 13. 10. it is doubtlesse meant, that they shall be killed by the sword, because they haue killed others with the sword. Secondly, because the text specifies, that they shall be effamished & burnt with fire, it betokeneth a siege and inclosing of them, and that shee shall be taken captiue, and therefore haue wee also inserted these clauses agreeing with the said warrant. Apoc. 13. 10. wherein

wherein it is likewise meant, that they shall be led captiue, because they haue led others captiue.

^h This *Dono*, is the wood *Thyia* which *Theophrastus* reporteth to be a long lasting, and vncorruptible timber: hereof mentioneth *Plinius* lib. 13. cap. 16. And with this timber, Temples in old times were decored and replenished.

ⁱ After the spirite of God had reckoned out certaine bodilie wares which the *Romane* seat accustomed most to buy, nowe concludes he with these soule wares, which they and their marchants vsed chiefly to sel, wherby, they were so enriched, that thereby they were made able to buy al the former costly wares. These soule wares are pardons, indulgence, remissions of sinnes, trentalls, soule masses, and diriges, with such godles iestes, whereby, they promise for mony, to deliuer vs from hell and purgatory, and to canonize vs saints in heauen, and make vs intercessors for our brethren on earth, and consequently, Christs intercession to be needles. O blasphemie intollerable that maketh riche men (whome Christ saith shall hardly come in the kingdome of heauen) to become saintes for money, and so tacitly to deprive our sauour of his office of intercession and onely mediation: doeth not *Peter* speake trulie of these his false pretended successors. (2. Epist. cap. 2.) saying, they shall bring in damnable errors, denying the Lord that redeemed them, and through fained wordes shall they make marchandise of men, to wit, (as here is saide) by selling both their poore peoples soules, and their owne soules to the deuill for worldly lucre. Here-with confer the note ^d preceeding.

^k Of these golden & gilded slerings and great riches of *Rome*, read the note ^m in Apoc. 17. with diuers olde writers, describers of the Pompe of *Rome*.

^l These mightie marriners with their gret Galliaffes, Venetians, Spanishes, and other of that Antichristian flore, who hitherto, and latest of all in this 1588. yeare of God, haue bene so readie at euery nod of their Apostatik step-mother, *Rome*, to haue ouerwhelmed vs poore and true christian professors. Seeing now and perceauing by daily experience, that God fights for vs, and daily aduanceth our causes more and more to their destruction, shall now shortly faint and fal back, from assisting that cause any more, onely standing a far and bewailing that irreparable destruction that God

God is sending vpon that godles citie, and in their hearts lamenting the decay of their owne prosperitie, without making any farther debate or encounter in defence of that Romish seat.

¶ Let none beleue, that this destruction, desolation, and burning of Rome, is any of these destructions which are already performed by the *Hunnes, Gotthes, Vandales*, or others in time past, for these destructions were soone repaired, but this destruction, (saith the spirit of God before, verse 14. and here verses 21. 22. 23.) shall be such, that neuer shall be repaired againe, that citie neuer founded nor founded againe, her dignities and rents neuer restored to her, and finally, no inhabitant to dwell there, or so muche as to light a candle in that execrable and accursed citie againe.

CHAP. 19. THE ARGUMENT.

Following out the exhortation and commandement of Gods spirit in the former chapter, verse 20. here in this chapter, the whol church of God, understanding that Antichristianemie of theirs, the Romane seat to be shortly brought to ruine, and themselves nowe to be stedfastlie coupled with their Lorde and spouse, Christ Iesus, doth therefore reioyce and magnifie God. Thereafter followeth a brieve description of the word of God, and how the same doth nowe obtaine victory ouer all the enemies, that are conuened against it, and how all false Prophets, and chief members of that Antichristian empyre, are condemned to the vnquencheable fire of hell for euer, as the latter and iust rewarde of their demerits, beside that bodilie vengeance that commeth vpon the carcases of all their asisters.

Paraphrasticall exposition.

Hereafter I considered, and beholde, the voice of the whole multitude and congregation of Gods true Church, saying, * let vs praise the Lord, saluation, and glory, honour and power, belongeth to the Lorde our God for euer.

The Text.

1 AND after these things, I heard a great voice of a greate multitude in heauen, saying, Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

2 For

2 For true and righteous are his iudgments: for he hath condemned the great whore, which did corrupt the earth with her fornication, & hath auenged the blood of his seruants shed by her hand.

3 And againe they saide, Hallelu-iah: and her smoke rose vpp for euermore.

4 And the foure and twentie elders, and the foure beasts fel downe, and worshipped God that sat on the throne, saying, Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all yee his seruants, and ye that fear him both small and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7. Let vs be glad, and reioice, and giue glory to him: for the mariage of the Lamb is come, & his wife hath made her selfe ready.

2 For true and righteous are all his proceedings, and he hath justly condemned that Idolatrous citie and spirituall whore, which poysoned and infected all people on earth, with her Idolatrous doctrine, and God hath righteously auenged the bloodshed and cruel martyrdom of his Saintes and seruantes, committed by her tyrannie.

3 And againe, and againe, incessantlie continued they, saying, Let vs praise the Lord, and the griefe of her torment shall rebound to the heauens, and neuer shall haue an end.

4 And all the true professours of the olde and newe Testaments, prostrated themselves and woorshipped God, who raigned in his throne among them, saying, euen so, O Lord, let vs praise thee for euer.

5 Then did the voice of Gods Spirit, proceeding from the throne of his trueth, exhort all his elect seruantes, both small and great, that feare him, to render him praise for euer.

6 And with that was heard the greater dinne and mightie voyces of all the huge multitude of God his people, as the resounding noyse of manie waters, and of his true Teachers and Prophets, thundering out Gods praises, saying, Let vs praise God, for our Lorde God Almighty hath preuailed, and shall raigne hencefoorth for euer more.

7 Let vs be glad and reioyce, and giue to him the praise, that hath now vouchsafed to vnite his Sonne, that immaculate Lambe, Christe Iesus, in spirituall spousage with vs, his holie Church, and nowe is our Church purged from Antichristianisme, and readied

decked for him, as his true Spouse.

8 And hee hath propined and presented her with giftes and shining garmentes of puritie and innocencie, betokening that perfect puritie and righteousnesse, that God hath granted to euerie one of her particular saints and professours.

9 Then saide the Angell vnto mee, publish thou, and shew forth vnto all men, how blessed they are, that are called of God to be participant of that holie ^d Supper and marriage banquet, whereby wee are vnited and espoused to Christ Iesus, and he said moreover, all that I haue said vnto thee is of ^e God, and shall surely come to passe.

10 And I fell downe at his feete to haue worshipped him: but hee rebuked me, saying, Beware thou doe it not, for I am but a seruant of God, as thou art, and as one of thy bretheren, bearing the testimonie of Christ Iesus: woorthip nothing except God onelie, for wee that doe testifie of Christe Iesus, are not God, but Spirites of his prophetic.

11 At this time the Church of GOD shall bee patent and visible, and therein shall bee perfect and sincere Professours, and that profession that they doe beare on them shall bee of ^s Christ Iesus, who is called the faithful and true incarnate worde of God, who doeth iudge with justice, and fighteth righteously.

12 And with the fierce and ferie eies of foresight doeth terrifie his enemies, and his heade is crowned with manie victories ouer them, and hee hath a name, whiche none knoweth but himselfe, euen none doeth knowe Christ Iesus, the verie true incarnate

8 And to her was granted, that shee should bee arrayed with pure fine linnen & shining: for the fine linnē is the righteousnes of saints.

9 Then hee said vnto me, Write, Blessed are they which are called vnto the Lambs supper. And he said vnto mee, These wordes of God are true.

10 And I fell before his feete, to worshipping him, but hee saide vnto me, See thou do it not: I am thy fellow seruant, and one of thy bretheren, which haue the testimonie of Iesus. Worshipping God. For the testimonie of Iesus, is the Spirit of prophetic.

11 And I saw heauen open, and beholde, a white horse, & he that sat on him was called Faithful and true, and hee iudgeth and fighteth righteously.

12 And his eies were as a flamme of fire, and on his head were many crownes, and hee had a name written, that no

man

man doeth knowe but Worde of God, but they who are his my-
himselfe. fticall bodie, euen they who are in him, and he in them:

13 And he was clothed with a garmente dypt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors (which were in heauen) followed him vpon white horses, clothed with fine linnen, white and pure,

15 And out of his mouth went a sharpe sword, that with it hee should smite the heathen: for hee shall rule them with a rod of iron for hee it is that treadeth the winepresse of the fiercenesse and wrath of Almighty God.

16 And he hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angell stand in the sun, who cried with a loude voice saying to all the soules that did flie by the middest of heauen, Come and gather your

13 His apparell was besprinkled with the blood that hee did shed for our redemption, ^h as also with the blood of his enemies, whome hee hath troden downe: and he is named that Word of God, that was before all beginning, and nowe hath receiued flesh.

14 And all the whole Armie and elect Congregation of his true Church, followed his will and preceptes, truelie journeying and traueyling through this worlde in their mortified and regenerate fleshe, clothed with the garmentes of his puritie and righteousnesse.

15 And out of his mouth proceeded true doctrine, piercing and subdewing on euerie side, the heartes of all Nations, and vnder the Scepter of his seruitude doeth hee gouerne and subdew them: for hee also it is, who doeth ⁱ presse and treade downe these wicked and reprobate people, that drinke vp iniquitie, and prouoke the vengeance of almighty God.

16 And hee beareth in his badge, the stile and title of KING OF KINGS, AND LORD OF LORDS.

17 Then I sawe a mightie ^k Angell who did awaite vpon the Ecclesiasticall estate, and assayres of the Gospell, proclayming openlie and patentlie, to all Warriours, Souldiours, and other rauinous people, that dwelled among them of the true Church of God, forewarning them, that they shoulde conuene and gather themselues together, against that time, which almighty God had

appointed for that great spoyle, slaughter, and bloudshed, which they must eat vp and deuoure.

18 And that then they should shed the bloud, and eat vp the rents, and spoyle the riches of Papistlicall kinges, and Cardinals, and of their riding knightes and Captains, subuerting them, horse and man: and finally should deuoure vp and destroy all, both free and bond man, both great and small, that were of that sect.

19 And I foresaw that the great *Roman* Monarch, and his confederate kinges and their great Armies had euer conuened together, to fight and rebell against that true worde of God, that his professours did beare, and against all the true Ministers thereof.

20 And therefore also were taken these Monarches, and their *Pseudopropheticall* Popes, who had counterfeited miracles, and made lying woonders before them of the Empire, to deceiue all those who did professe obedience vnto that Empire, bearing the badges and markes thereof, and them that reuerenced the counterfeit Emperors therof: and these two, euen straight after this *m* mortall life, were caste downe to hell, there to bee tormented for euer, with the burning fire and sulphurious flames thereof.

21 And the reste of their Armie and partakers were altogether ouercome, vanquished and suppressed by that true and sincere doctrine, whiche did proceede from out of the mouth of Christe Iesus, that incarnate and holie Worde, whiche all true professours doe moste constant-

selues together vnto the supper of the great God

18 That ye may eat the flesh of kinges, and the flesh of high Captaines, & the flesh of mightie men, and the flesh of horses, & of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

19 And I sawe the beast and the kinges of the earth and their warriours gathered together, to make battell againste him that sat on the horse, and against his souldiers.

20 But the beast was taken, and with him that false Prophet, that wrought miracles before him, whereby he deceiued the that receiued the beastes mark, and them that worshipped his image. These both were aliue caste into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sits vpon the horse which

which commeth out of his mouth, and all the foules were filled full with their flesh:

lie beare testimonie of and professe, and all greedie and rauinous people, reuers spoylers, and auaritious men, were satisfied abundantly with the rich spoyle, Churchrentes, and benefices of these Antichristian people,

Notes, Reasons, and Amplifications.

* That *Halleluiah* is interpreted, *Praise the Lord*, read *Ierome de interpretatione nominum*. This worde, as also *Amen* and *Selah*, and diuers other Hebrue woordes, as being *Vocabula artis*, euen notable Theologicall tearmes, that in fewe sillables doe containe greate matter, are therefore in all translations left vnterpreted, for that *S. Iohn* himself writing in Greek, doth neuertheles retain them in Hebrew, yet in the Paraphrase wee thinke meete to leaue nothing vnexpounded.

^b Waters to meane people, and Thunders to meane Preachers, read in the note ^b Apoc. 14.

^c Of this Spouse and spousage, read the note ^a Apoc. 12. and our 22. proposition.

^d The parable of this marriage banquet of Christ Iesus, is at length expressed in Matth. 22. Hereof the Supper of the Lorde is the perfite type and symbole.

^e Here is the certainty of these prophecies threefoldlie confirmed: first, in that they are revealed by an Angell. Secondlie, in that hee testifieth that they are of God. And thirdlie, for that in expresse tearmes he affirmeth them to be true and certaine.

^f O miserable Papists, why goe ye barefooted, and barelegged on pilgrimage, and doe fall kneeling and groueling before your Idolles, adoring either them, or yet at the best, those Saints whom they represent, seeing a more glorified Saint than anie of your Saints (whom for the most parte, your selues make and canonize) euen an holie Angell, who neuer was a sinfull man, neuer fell nor made defection at anie time from God, as men Saints a thousande thousand times haue done, but euer abode perfect and holie, here doeth abhorre and detest all kneeling and worshipping before him, greatlie rebuking Saint *Iohn*, for meaning and praising ther-

vnto

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vnto, and in expresse tearmes, forbidding the same, and yeelding the godlie reason, that none should bee worshipped but God onlie. Away, away with your captious distinctions of *ἑλὰα* and *κατὰα*, and all such visards as excuse idolatrie, for here the pure, naked and simple worde of God, spoken by the mouth, and watered by the example of this holie Angell of God, and of Gods holie Prophet Saint *Iohn*, doeth deteet all your hypocriticall sophismes. The Lord open your eyes, for in this text among maniemoe, doeth the light clearelie shine. The same example for the more aggreging hereof, is repeated ouer againe in the Reuel. 22. 8. 9.

⁸ That this that rideth on the white horse, is the true and incarnate worde of God euen Christ Iesus, appeareth plainelie by the 13. and 16. verses following, and by the whole harmonical tokens of this text, and of Apoc. 6. 2. conferred also with the note ^d of Apoc. 12.

^h Seeing Christ the incarnate word of God, treadeth the wine-presse of Gods wrath, in the 15. verse, therefore doeth this blood wherewith his garments are besprinkled, beare the type of the blood of his enemies, which he hath shed in the winepresse of Gods justice, as appeareth by Esay 63. 3. beside also the figure of that blood, which he shed out of his body for our redemption.

ⁱ To treade the winepresse of Gods wrath, doeth here not onely meane, to execute God his latter judgement of aternall damnation against the wicked, as it doeth particularlie meane in the end of the 14. chapter: but it doeth meane generallie the execution of all Gods judgements against offenders. And in that generall sense, how Christ our righteous judge and reuenger doeth tread this presse, read Esay. 63. and Lament. 1. 15.

^k This Angell certainelie beareth the type of all Gods Ministers in this age, who standing in the Sun, that is, standing and awayting on the Gospell and Ecclesiasticall affaires, openlie and patentlie proclaimed the destruction of *Babylon*, wherby those Ra- uens and rauenuous foules, that flie by the midst of heauen, that is the rauenuous and greedy people that dwell among them of the true Church, shall be couragiouslie enanimated to put hande to worke, and spoyle that wicked Citié, and eate vp all their riches. So that their greedie auarice in this case, shall aduance the worke

worke of the Lorde in a part, although the applying therof to the vse of the true Church, were more the dutie of these temporall auaricious persons.

^l Here is to be seen, what it is to worldlie Princes to maintaine and asist false teachers, for here is not onelie the Pope, that false illuder of those of the Empire, throwne downe headlong to hell, but also those Monarches and Emperours that asisted him, and such other false teachers in this world, in the world to come shall participate with them in aternall torment. And that this false prophete here mentioned, is one with the two horned Antichristian beast, and consequentlie is the Pope, is prooued in our 25. and 26. propositions.

^m This lake burning with fire and brimstone, where these imperiall beastes, and *Pseudoprophetical* Popes are placed, are torments induring for euermore (as saith Saint *Iohn*, Apoc. 20. 10.) and are the second death, euen the death of the soule (Apoc. 20. 14. and Apoc. 21. 8.) and therefore is it neither a temporall punishment, neither the fire of Purgatorie, but the aternall flaming fire of *Gehenna*, out of the which there is no redemptio. And here note against Purgatorie, that the Pope himselfe & his imperiall princes, deuilers and maintainers thereof, haue, by this text, no leisure giuen them to resort thither, but straightway, while they are skarse dead, to hel must they goe the neereft way, and therefore saith the text here, *And these two were aliue cast into that lake, &c.* as if he would say, skarse is their soule and life gone foorth of their bodies, but it is as soone in hell, without anie intermission or mediate place. So that they and their sect hereafter in experience shall finde no other Purgatorie to them, but the aternall flaming fire of hell, nor to the elect, but the bloud of Christ, although now they debate Purgatorie by fire and sword.

CHAP. 20. THE ARGVMENT.

There being onelie two speciall kingdomes enemies to God, the one Papistick, a coulloured enemy, the other Mahometicke, a professed enemy, and having in the thirde, fourth, fift, and sixt

trumpets or vials, expounded and prophecied orderly, the estate and increase of the Mahometike kingdome. And in manie of these chapters latelie past, hauing described the Romane and Papisticall kingdome, now in this chapter S. Iohn sheweth, that after a thousand yeares of peace, granted to the Romane and Papisticall Empire, in the ende the Deuill is loosed to stirre vpmoste cruell warres betwixt these two mightie kingdomes, Papisticall and Mahometicke, in the reuenge of the blood of holie martyrs shed in the meane time: and how afterward, men beginne to reuine and arise from the blind errors and deadlie sleepe of Antichristianisme. And last, how by Gods trueth, these godlesse kingdomes, shall be extinguished, and Christ shal come to iudge all men according to their demerits.

Historical application.

1 **N**Owe it pleased the mercie and providence of God, by his holy Spirite, and heauenlie Angels, to restrain the tyrannical power and vniuersall rage of Sathan.

2 So that after the continual and successiue tyranny of heathen Roman Emperours, and last of Diocletian, who in one moneth slew 17000. martyrs, arose at length the first publike Christian Emperour, Constantine the great, about the yeare of Christ, 300. from which time to the dayes of Pope Boniface the 8. and of Ottoman the great, & firste

Paraphrasticall exposition.

1 **A**ND I sawe an Angel descending from heauen, who had power of God, to open and close the mysteries of hell, & to restrain by his hand, the power of the Deuill, in the chaines of Gods feare.

2 And hee foreshowed mee, howe God had appointed to take that olde dragon and venomous serpent, euen the deuill, that odious Sathan, & shuld restrain him in bon-

The Text.

1 **A**ND I sawe an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chain in his hand.

2 And hee tooke the dragon, that olde serpent, which is he deuill & Sathan, and hee bound

bounde him a thousand yeares.

3 And cast him into the bottomlesse pit, and he shutt him vp, and sealed the doore vpon him, that he shoulde deceiue the people no more, till the thousand yeares wer fulfilled, for after that hee must be loosed for a litle season.

dage a thousande yeares.

3 And shoulde depose him from his highest tyrannicall power, to his lowest estate; and in such wise shuld he be restrained and inclosed, and the closure so confirmed of God, that he shoulde no further stir vp deceitfully the Heathen nations to vniuersal warfare, til these thousand yeares were expired, and the shuld the deuill be loosed to stirre vp great wars among the for a season.

4 And I sawe seates: & they sat vpon them, and iudgment was giuen vnto them, and I sawe the souls of them that wer beheaded for the witnesse of Iesus, and for the word of God, and which did not worshipsse the

4 At this time he let me see, that there shoulde be new seates, and supreme authorities erected, and these that were erected in authoritie, shuld haue iudiciall power giuen them, so I perceiued many, who they had judged, martyred, and co-

Emperour of Mahometans, An. 1300. euen the space of a thousand yeares, the Deuill and his raging tyrantes of this world, were restrayned from that high degree of vniuersall tyrannie, that they both before and after vsed.

3 For God so dantonned them, and abated the power of Sathan, that he might wel stir vp particular and provinciall warres, but vniuersall warres among the people & whole nations of the world, that is to say, betweene Monarch & Monarch there was none raised during all these 1000. yeares, and after these thousand yeares, ending in An. 1300. it pleased God to permit Sathan, by his instruments, to raise vp most terrible and vniuersall warres for a season.

4 Now in the beginning of these 1000. yeares, a newe kinde of supreme government, and iudiciall authority start vp, to wit, the Papisticall government, by Pope Syluester the first, in An. 315. to whom, and whose successors, Constantine gaue both kingdome and iudicial power ouer all Christian Churches, this at length came to that tyrannie, that they martyred all

at those that trulie professed Christ, and preached the word of God, and all that reuerenced not that *Romane* seate, nor these counterfeite Emperours, or images of the Empire, whom they inaugurated, neither were marked with Chrisme, or crosses on their foreheades or handes, for euen then was there a latent and invisible Church, that liued priuily as true Christians, triumphing and rainging ouer these Papisticall abuses, during all these thousand yeares.

5 But the rest, I mean the whol outward visible church lay whollie as dead, and corrupted with Papisticall errors, and began not to bee raised vp nor quickened by the word of life, till after the yeare of God, a thousande three hundred when that all these thousande yeares were outrun, and then began mo and moe to rise dayly from their former Antichristian errors: this

rising from Antichristian errors, is the first resurrection, that goes before the resurrection of the dead.

6 Happie is he and blessed that riseth trulie from these errors, and so is participant of that first resurrection, for vpon them the second death, which is the death of the soule, shall haue no power, but they shall become Priests and Sacrificers of their pure &

demned to death, for bearing the testimony of Iesus Christ, & for professing the true word of God, and which did not reuerence the Antichristian Empire, nor the counterfeite Emperours therof, neither had professed his superstitious markes, or born the same on their foreheades, or in their handes, & these liued & raigned as true Christians, & during all these 1000. yeares.

5 But the rest of the people, that lay dead in Antichristian errors, arose not therfro, to imbrace the worde of life till these thousande yeares were runne out: this

rising from Antichristian errors, is the first resurrection, that goes before the resurrection of the dead.

6 Happie is he and blessed that riseth trulie from these errors, and so is participant of that first resurrection, for vpon them the second death, which is the death of the soule, shall haue no power, but they shall become Priests and Sacrificers of their pure &

beaste, neither his image, neither had taken his mark vpon their foreheades or on their handes, & they liued and raigned with Christ a thousande yeares.

5 But the rest of the dead men shall not liue againe, vn till the thousand yeares be finished: this is the first resurrection.

6 Blessed & holy is he, that hath part in the first resurrection: for om such

such the second death hath no power: but they shall bee the Priests of God and of Christ, and shall rainge with him a thousand yeare.

7 And when the thousande yeares are expired, Sathan shall be loosed out of his prison.

8 And shall go out to deceiue the people which are in the four quarters of the earth, *Gog* and *Magog*, to gather them together to battel, whose number is as the sand of the sea

9 And they went vp into the plaine of the earth, which compassed the tentes of the Sainres about, and the beloued citie: but fire came downe from God out of

holie prayers vnto God and his Sonne Christ Iesus and shall rainge with him spiritually, the thousand yeares of the great Sabbath, which is to say, for euer and euer.

7 And when the former 1000. yeares shall be outrun, the deuill shall be loosed of his forsaid bondage,

8 And shall passe out to deceiue the people that dwell in all the arthes, or foure quarters of the countries of *Gog* and of *Magog*, euen stirring vp the one against the other to battel, & shall gather them in number, as the sea sand.

9 And they shall gather together in the plaine of the earth, toward and about those countries, & cities and dwellings, where Christians, and Christs holie citizens had made their residence: but at length by the fiery tongues of the Apostolike doctrin & flaming

7 But these former 1000. yeares being expired in An. 1300. euen that very yeare Pope *Boniface* the 8. beginning the first Inbelie, was clothed the one day in his Popelike pontificall, and the next day in an Emperours Robe royall, and bearing before him two swords, saying, *Ecce duo gladii hic*, therby hee vindicated to himselfe both the spirituall and temporall impire ouer all the quarters of the earth: on the contrary parte, was *Ottoman* the great, who aspiring to be Monarch, was crowned that same yeare Emperour ouer all the four nations *Mahometas*.

8 And so from this forth the deuill stirred vp betwixt these two pretended Monarches and their successors, moste terrible warres, by suche vniuersall multitudes and innumerable Armies, as hath not bene heard of before.

9 And their chiefe skirmishes and battelles, were fought besides the landes of Christians, in *Europe* and in *Asiaminor*, and thereabout, where

when God had first plased his holie Citizens, euen these seuen Churches that Saint *Iohn* writeth vnto: But (God willing) at lēgh shall these Papistlicall and *Mahometane* kingdomes, both enemies to God, be destroyed by the power & force of Gods word.

10 And Sathan, that gret deceiuer of the world shall be cast into hell fire eternallie, wher also all the godles *Romane* and *Mahometicke* Emperours, and other wicked Princes, together with al false Prophets *Papificals*, *Mahometickes*, & others, shall terrible bee tormented day and night for euer more,

11 When Christe in his maiesty shal come to iudgment, for then certainlie shal heauen and earth bee renewed.

12 And we are sure that then the second and last resurrection should be, wherein generally all men small and great, that euer died, shall rise againe, and appeare befor that iustice seate of God, and the register books of all mens consciences be opened vp, and laid abroad, and the great register of God his predestination, and booke of life shall bee opened and made patent, and the dead shall be iudged according to their workes, written and registred in their consciences.

13 And the waltering world, by his raging seas

fire of Gods word from heauen, shall both *Gog* & *Magog* be ouercome.

10 And the deuill that shal deceue the & stir the vp to warfare shal be cast into the eternal flame of *Gehenna*, where also the gret Emperors of the earth, & the false Antichristian Prophets shal be tormented day & night for euer more.

11 For I saw that at this time shuld the true & sincer iustice seate of God appear and Christe our iust judge sitting therō, at whose presence this heauen & earth shall then vtterly melt away, and all thinges be renewed

12 And I saw the deade, both greates & small, stand before God, and the books wer opened, & another book was opened, which is the booke of life, & the deid wer iudged those thinges which were written in the bookes, according to their workes.

heauen, and deuoured the.

10 And the deuill that deceiued them, was cast into a lake of fire & brimston, wher the beast and the false Prophet shall bee tormented euen day and night for euer more.

11 And I sawe a greates white throne, and one that sat on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the deade, both greates & small, stand before God, and the books wer opened, & another book was opened, which is the booke of life, & the deid wer iudged those thinges which were written in the bookes, according to their workes.

13 And the sea

sea gaue vp her dead, which were in her, & death and hell deliuered vp the dead, which were in them: & they were iudged, euerie man according vnto their workes.

14 And death & hell wer cast into the lake of fire: this is the second death.

15 And whosoever was not found writte in the booke of life, was cast into the lake of fire.

and stormie tempests inveighing against our flesh, shall render againe all that haue died by it, and the deuill by his deadly and desperate greifes, and infernall temptations of the minde, shall render againe all that hath dyed by him, and euerie man shal be iudged according to his workes.

14 And the infernal spirits and damned Deuils, who are as death and hell it selfe, shal be cast in the burning flame and vnquencheable fire thereof: this is the second and euermore lasting death.

15 And whosoever is not contained in the register of Gods mercifull predestination, & booke of life, shall also be cast in with them in that eternall and vnquencheable fire.

Notes, Reasons, and Amplifications.

* The former parte of the history of this Dragon Sathan, is to be found in the twelfth chapter hereof: to the which, this chapter is to be subjoined.

b To wit, a thousand yeares of the 1260. yeares, that the church abode latent and invisible, as at more length is opened in our 34. Proposition.

c This deepe wherein Sathan is nowe closed, is not as yet the deepe pit, and endles paine of *Gehenna*, for as yet, he is but retained in the chaines of darknes, till the latter day, when he shall be damned eternally to the deepe of hell (2. *Pet.* 2.) But this hell or deepe, called in Greeke *αβυσσος*, and in Latine *abyssus* is sometime taken for the depth of the earth, or of waters locallic: as *Psal.* 105. Sometime for lowe estate and base degree, as both here, and *Ic.* 17. 8. where the imperial beast riseth out of this hel or deepe, and goeth thereafter to decay, but out of hell there is none that riseth, specially, no Emperour or mankinde: wherefore in this text (*abyssus* meaning but a lowe degree and base estate) the Deuill is but thirled and restrained from his vttermoost tyrannie, and not at this time bound in *Gehenna*: for as all the scriptures testifie, he hath

hath ever had and shall haue to the worlds end that freedome & libertie to go tēpting mankind, seeking as a raging Lyon whome he may deuoure: read further hereupon in our 35. proposition.

^d It is said in the Apoc. 12. (where the former part of this historie is set out) that the Church of God shal be persecuted and chased into the desert by this Dragon, & made invisible 1260. yeares: and therefore now alluding to that, hee saith here, that Sathan is bound, that he shall not seduce anie farther: to wit, anie farther than is said already in that 12. chapter: and so in this chapter hee is not restrained simple from persecution, and from all manner of seduction, such, as particular warres, and martyrdomes, and sowing of heresies, but from stirring vp of vniuersall warres, as is prooued in the said 35. proposition.

^e Since Christs daies to this day, the Church of God wanted neuer either schismes or persecution: therefore, this bondage of Sathan for a 1000. yeares, is only (as is said) from stirring vp of vniuersall warres, as is prooued in the said 35. proposition.

^f Because the iudgement seat, and iudiciall throne of Christ followeth shortly, verse 11. and that with him his elect shal sit (Apoc. 2. 26, 27. and note ^x thereof, and Apoc. 3. verse 21. and note thereof.) Therefore this throne and authoritie that here is erected, appears not to be of the elect soules, but rather vpon the contrary part to be the throne of the Antichristian beast, who here doth martyr these Saints of God, that raigned against antichristianisme these thousand yeares professing Christ in this world, & shal therefore eternally reign with Christ in his throne hereafter ver. 11.

^g Although during these 1000. yeares & more, the true Church lurked in the wilderness (as Apoc. 12. 6. 14. is saide) yet was not that Church so invisible, but the Dragon in the Antichrists persō in all ages, espied some of the children of the true latent Church, and martyred them: as both here, and Apoc. 12. 17. is mentioned. So this confirms our former assertion, where wee say, the Denill here is not simply bound, but in a maner, as we prooue in our said 35. proposition. Moreouer hereof is gathered, that seeing (by this text) they that worshipped not the Antichristian beast, his image, or marke was persecuted a 1000. yeares, therefore necessarilie the Antichrist raigned a 1000. yeares at the least: & consequently, these who supposeth him to raign but three yeares and an half, are deceiued,

ued, as is prooued in our 16. Proposition.

^h The former martyrs and professors being the inward and invisible Church (Apoc. 11. 1.) These whole remanent here spoken off, are the vtter court and visible pretended Church called in that chapter Gentiles, that is Idolatrous *Ethnickes*, and *Iohn* there ver. 2. is forbidden to account or regard them: for here saith he, they ly all deade and drunken in Antichristian errors, for the space of a 1000. yeares: and so indeed from the daies of Pope *Syluester* the first, to the daies of Pope *Boniface* the eight: that 1000. yeares the seat of *Rome* hauing no match nor encounter, suffred neuer any to be seen vouchable or visible of the true Church: but there about, and from thence forth such hore warres fell betwixt the empyre of *Rome* and the *Mahumeticke* empyre, that vnawares, diuers true professors openly and vowably did arise and start vp, such as *Iohn de rupe scissa* ann. 1240. *Gulielmus de Sancto amore* anno 1260. *Arnoldus de villa noua* & *Petrus Cusiudorus* Italian anno 1302. *Dantes Aligherius* and *Gulielmus Occham* anno 1321. *Franciscus Petrarcha* 1374. *Ioannes Wicklevus* anno, 1390. *Ioannes Huse* & *Hieronymus de Praga* Bohemians and martyrs anno 1415. And then did arise by their doctrine a visible reformed Church in *Bohemia*, and thereafter be *Luther* in *Germanie*, and so euer moe and moe visible Churches and public teachers ar-risen from Papisticall and Antichristian errors, euen to this day: and all these were sometime dead in these former Antichristian errors, but (praised be God) are now reuiued by the spirit of God in this first resurrection.

ⁱ That there be two resurrections, and two deaths, and what they be is plaine in the scriptures. The first resurrection, is the rising from errors, of which saith *Salomon*. *Prou. 24. 16.* Seuen times in a day falleth the iust man, and yet riseth againe: and this first resurrection is cheisly meant, from antichristian errors, as here, and in *Daniel* 12. 2. wherein saith he, many shall rise, &c. whereas the second resurrection is the general resurrection of the dead where- or onely many, but euen all, shall arise againe: as to the two deathes they are also plaine. The first, is the death of our fleshlie bodies here, which the scriptures call oft a sleep: the second death, is the endless dying of body and soule in hell fire eternallie, reade hereof, Apoc. 2. ver. 11. and note ^k thereof.

^k After our exemption (here spoken of) from the second death, and

and after our æternall kingdome and priesthood with Christ, this reigne of 1000. yeares in this place, cannot be temporall or definite: for by the grounds of Christian religion, that reigne is æternall, how then here a thousand yeares is taken for æternitie, yee may consider by the comparison of the six daies of labour, & the Sabbath rest with the six thousand yeares, that we must labor in this world, and thereafter haue eternall rest, whereof we haue spoken in our 14. proposition, and yee shall finde, that although euery day of weeklie worke daies meaneth (according to 2. Pet. 3. 8.) 1000. yeares definitely: yet the Sabbath 1000. yeares represents æternitie. And such like doubtles thought the other 1000. yeares of this chapter ar definitely to be taken for a 1000. common yeares: yet these 1000. yeares of our reigning with Christ, after wee are freed from the second death, must infinitely be taken for æternity and for the eternall Sabbath. Where note, that by this text literally and definitely taken, resulted the great error of *Cerintus*, and his secte of *Chilasts* or *Millenaries*, who thought our raign with Christ to be on earth, and temporal for a 1000. yeares, and wee then againe to die, and ly dead another 1000. yeares, and so about by vicissitudes, as did of old the *Platonicks*, and of new in a maner the *Origenists*. Further, some also by the mistaking of this text, suspected the authoritie of this whole Reuelation: but to the true Christian conceiuer hereof, both is the authoritie of this booke confirmed, and the heresie of the *Millenaries* refelled.

¹ Though in the former verses by the last note 1000. yeares, is there prooued to meane æternitie: yet these thousand yeares here spoken of, are the same 1000. yeares literally & definitely spoken of in the verses, 2. 3. 4. and 5. for al these 1000. yeares are spoken of thinges temporall, while we are yet in this worlde, and agreeth historically with these same 1000. yeares that begins about the yeare of Christ 300. and ends in the yeare of Christ 1300. as is prooued in our 34. proposition, but yeares, times, and numbers specified of the world to come (as verse 6.) must meane æternity, seeing after the latter day, there shall be no day, yea no year, time nor numerall distinction thereof, but æternitie without measure, Apoc. 10. 6. And therefore be sure this present text here, is the progresse & large deduction of that loosing of Sathan, which was but summarily touched, and forewarned in the end of the third verse, and

and so this loosing is all one with that loosing.

^m This text doth confirme our former assertion, whereby wee affirme Sathans bondage these thousand yeares, to be only from raising of vniuersall tyrannie and warres: for prooffe now whereof when here he is loosed, he raised now vniuersal warres, by enanimating of Gods publike enemy *Magog*, with his Princes of the *Orient*, against Gods latent enemy, & Antichrist *Gog*, with his whol Princes of the *Occident*: and so came it to passe that very last yeare of these thousand, euen the year of God, 1300. that Pope *Boniface* the 8. chalenged to himselfe in his triumphant Iubelie, the double Monarchie, both spirituall and temporall, ouer the whole worlde. And contrarilie, that same yeare, *Ottoman* the great, was crowned the first Emperour of the *Mahometans*: & so from thence forth betwixt these, and their successours, there followed out continuall and vniuersall warres of the whole *Orient*, against the whol *Occident*, by armies of innumerable people.

ⁿ That *Gog* is the *Roman* and *Papistick* Empire, and *Magog* the *Mahometicke* Empire, read and consider the 32. Proposition.

^o The *Mahometick* horsemen onlie of this armie, being (Apoc. 9. 16) reckoned to two hundred thousand thousand horsemen, no maruell though here both the Armies, *Mahometicke* & *Papistick*, yea, both horsemen and footmen thereof, be more comparable to the sea sand, than to any definite number: further concerning this matter, read Apoc. 9. 16. and note ^h thereof.

^p Consider the progresse of *Ottomans* warres, and his successors Emperors of *Mahometanes*, and ye shall find the greatest part of all their battels, both intestine, and also against the Popes forces, to haue bene fought among Christians, and Gods holy Citizens. For *Ottoman* fought, and did win *Bithynia*, and much of the coaste side at *Pontus Euxinus* in the country of *Asia minor*, where these seuen Churches lay, that Saint *Iohn* writeth to. Then *Ottomans* sonne *Or* fought amongst the *Gracians*, and in diuers Christian partes *Europe*, and conquered *Prusia*. Then *Amurathes* their thirde Emperour, made great conquest in *Europe* about *Constantinople*, and fought many battels thereabout: and so forth, with their successours, who neuer rested, making all their battels among the Christians in *Asia minor*, *Bulgaria*, *Walachia*, *Serua*, *Bosna*, *Croatia*, *Illyria*, *Hungaria*, *Epirus*, *Peloponnesus*, and at length, in *Spain* and *Italie*,
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with marueilous successe, in so much that *Mahomet*, their ninth Emperour subuerted the two Christian Empires of *Constantinople* and *Thapozonda*, and wan twelue Christian kingdomes, with two hundred Christian Cities, beside diuers Ilandes, as yee shall finde *lib. 3. Romanorum Principum Ioan. Baptista Egnatii*, and in other histories.

¶ Of this dissolution of the heauen, the earth, and all the elements, read 2. Pet. 3. 10. and next chapter hereof: So that by the Scriptures, apparantly heauen and earth shall be one habitacle of Gods Saints and holie seruantes.

¶ The booke of life and predestinate saluation, is effectuallic registred with God in his mercie, whereof, although by faith the Spirit of God giueth our Spirit a feeling, yet the same is not effectuallic registred in our conscience, I meane our conscience beareth no testimonie that we haue anie merite of life in vs. But the other bookes of Gods just judgement, are indeed effectuallic registred in our conscience, which beareth the fearful record of all our iniquities, whereby the consciences of the wicked doe testifie their owne damnation. Wis. 17. 10. 11. while as contrarilie, the register book of Gods mercy exemeth the godly from their deferred damnation, and promoteth them free lie to life euerlasting.

¶ By workes here are we judged and justified, and not by faith onlie, as also *Iames* 2. 24. testifieth, meaning hereby that of liuelie faith, and of the good workes that followeth therevpon man is justified, and not of that dead faith, that is by it selfe alone, without any good workes: otherwise were the wordes of *Paule* (Rom. 3. 28) expresse contrarie to this text, and to *Iames*, for faith *Paule*, *We are iustified by faith, without the workes of the Law*, that is to say, not without good workes whatsoeuer, but meaning, that we are justified by liuelie faith, with such small good workes, as our weake nature will suffer that faith to produce, although it be without the precise workes that the Law requireth: and for confirmation of this interpretation, and vnion of these textes, yee may find both *Iames* and *Paule* agree in diuers places, that faith without workes is a dead faith, and serueth nothing to justification. And againe, they agree both, that all workes (howe good so euer they seeme) that proceed not from faith, are euill. And so it is all one to say with Saint *Paule*, *We are justified by fruitfull faith*, or
faith

faith that produceth good workes, although not the workes that the Law requireth, or to say with *Iames*, and here with Saint *Iohn*, we are justified by faithfull workes, seeing a working faith and faithfull workes are inseparable, and none can haue the one without the other. So for conclusion, these workes, by the which here wee are judged, are to bee esteemed good or euill, not in themselves, or in so farre as they satisfie the Law (for so were all workes euill and imperfect) but in so farre forth, as they haue or want faith adioyned with them, they are accounted good or euill onlie.

¶ To cast death or hell, or such vniuellie thinges into this eternall fire, cannot bee meant here: But for as much as death and hell by Sathans procurement is brought vpon mankind, and so Sathan is authour thereof: Therefore metonymicé death and hell are taken for the Deuill and all damned Spirites. The like is mentioned in diuers places of the Scriptur, as in *Esay*. 28. 15. 18. where by their league and band made with death and hell, is doubtleslie meant, the gining of themselves ouer vnto the Deuill and all iniquitie, and in *Esay*. 38. 18, where, in saying, that hell and death shall not praise God, is meant, that the Deuill and damned Spirites shall not praise God: and so in *Osee*. 13. 14. *O death, I will be thy death, and O hell, I will be thy destruction*, What els is this than the victorie of Christ ouer death and hell, by treading downe the head of Sathan, and casting him into the eternal torment of death and hell, who hath bene the intifer and onelic authour of death and hell. So then here (verse 13.) the Deuill and his instruments vnder the termes of death and hell, doeth exhibite to iudgment all those whome hee hath destroyed by his temptations, as the world is saide before (vnder the termes of sea) to haue exhibited all that haue died by it, including betwixt them all that euer died, for all men either die by corporall griefe of bodie, or spirituall griefe of minde. So then here (verse 14.) this death and hell, that eternallie cast into the lake of fire, can bee no other than the deuill and damned Spirites, who intified man to death and hell, and therefore are casten into that eternall and vnquencheable fire of *Gehenna*, agreeing with verse 10. preceeding.

CHAP. XXI. THE ARGUMENT.

The diuine Prophet Saint Iohn, hitherto frō the first to the last coming of Christ, prophesying the mutabilities of this world, where in the Christian Church hath neuer had earthly rest: now in this Chapter and beginning of the next, concludes and ends all these their definite and temporall miseries, by assuring them of infinite and aternall ioy and rest, in that new world and heauenly habitation, which here he describes, not as it is, for that no eie hath seene, nor eare hath heard, nor heart can consider the ioyes thereof. (1. Cor. 2. 9.) but after a certaine metaphoricall comparison most proper for our senses and capacitie, is that heauenly habitation described. So that vnder the literall glorie thereof, obiected here to our capacitie and worldly senses, is not onlie meant an infinite and endlesse glorie, exceeding all humane capacitie and iudgment, but also by the symmetries thereof, diuers mysteries of the Godhead, & grounds of religion are typically expressed.

Paraphrasticall exposition.

1 **T**hen I foresawe that the heauens & the earth should be renewed to their vttermost perfection: for this imperfect estate of the heauens and the earth that nowe is, shall dissolue and melt away, and there shall be no sea, or ^b raging inundations of worldly troubles.

2 And I Iohn foresaw and beheld that spirituall *Ierusalem* (euen our eternall felicitie, and glorie in Gods Majestie) vouchsafed and ^d sent downe of God from the highest heauens, prepared to decore and attire true Christians with, for their ^e spouse Christ Iesus.

3 And I heard the mightie voice of God his aternall decree from heauen saying, Beholde, from hencefoorth the Tabernacle

The Text.

1 And I sawe a newe heauen, & a newe earth, for the first heauen, and the first earth were passed away, and ther was no more sea.

2 And I Iohn saw the holie citie newe Ierusalem come downe from God out of heaⁿ prepared as a b^r trimmed for her husband.

3 And I heard a grea^t voice out of heaueⁿ, saying, Behold, the Tabernacle

nacle of God, ^{it} with men, and he will dwell with them: and they shall be his people, and God himselfe shall bee their God with them.

4 And God shall wipe away all teares from their eies: and ther shall be no more death, neither sorrowe, neither crying, neither shall ther be any more paine, for the first things are passed.

5 And he that sat vpon the throne, said, Behold, I make all things new: and he saide vnto me, Write, for these things are faithfull & true.

6 And hee said vnto me, It is done. I am Alpha and Omega, the beginning and the end, I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercometh shall inherite all things, and I will be his God, and he shall bee my Sonne.

8 But the fearfull & vnbeleeu^{er}, and the abominable, & murderers, & whoremongers, and sorcerers, & idolaters, & al^l yars shall

and dwelling of God shall be with men, & by ^f Christ shall he dwel in them, and they in him, and they shall be his people, and God himself dwelling with them, shall bee their God for euer.

4 And hee shall put an ^e ende now to all their miseries, and they shall be no more subiect to death, nor to sorrowe, nor to mourning, nor to anie manner of paine, for al^l such carnall passions of this our former worlde shall be abolished.

5 And ^h God, who sitteth in full authoritie among them, hath promised saying, Beholde (saith he) I shall now renewe and make perfect all these imperfections, and heⁱ commanded me to write, and assure all men, that these wordes were faithfull and true.

6 And he said vnto me, now ar al^k things done and perfected: I am the first and the last euen the first before all beginning, and the last after all ending: to him that hath thirsted and zealled after trueth and justice, wil I now free^lie of my mercie, giue to drinke and receiue of my liuely fountaine, euerlasting life.

7 He that hath ouercom his earthlie temptations, shall in this heauenlie world possesse and inherite all joyfull things; and I will be his God and Father, and he shall be^l adopted one of my sonnes.

8 But contrarilie, the fearfull doubter, & the vnbeleeu^{er}, and the execrable and abominable liuers, cruel murderers, filthy whoremongers, execrable Sorcerers, abominable Idolaters, and all teachers and authorisers of lies, shall haue their part and portion in the endies deepe of hell, which burneth eternallie with vnquencheable fire, and bitter torment,

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ment, which is the euerlasting^m death of the soule.

9 And there came vnto me theⁿ last of the seuen Angels, which had power to execute the seuen last plagues, and he talked with me saying, Come, and I will let thee see the spirituall estate of the glorified Church, who is the true Spouse and Bride of the immaculate Lambe Christ Iesus.

10 And he rauished me away in the Spirit, to a great and high contemplation, wherein he let me to vnderstand that aternall felicitie in GOD, and o holie habitation, which from the highest heauens, God had appointed to bestow and send downe vnto his elect and holie Church.

11 And that happie habitacle was decorated with the glorie of God, and the shining beautie thereof exceeded all precious stones, euer flourishing in all felicitie, and waxing greene as Iasper, but pure and cleare from all spots of vncleannesse, as shining Chrystall.

12 And it was stronglie environed about, with the true and inuincible Apostolicall doctrine, and forenent eache of the twelue tribes, euen forenent euerie elect people and nation, there was set an open and patent gate and readie access, whereat Gods Angels, Apostles, & Ministers, called & conducted seuerallie by name, euerie^r tribe, kindred, and nation of Christ his spiritual Israelites to enter.

13 Toward the holie elect people of the Orient, was the^r knowledge of the Trinitie set patent, as a threefold entrie to this felicitie. To the elect people of the North was the same knoweledge of Gods Trinitie a threefold entrie to felicitie. The elect people of the South also entred in by the same Trinitie. And

haue their parte in the lake which burneth with fire & brimstone, which is the seconde death.

9 And there came vn to me one of the seuen Angels, which had the seuen vials, full of the seuen last plagues, and talked with me saying, Come: I will shewe thee the bride, the Lambes wife.

10 And hee caried me away in the spirit, to a great & hie mountaine, and hee shewed me the great citie, holie Ierusalem, descending out of heauen, from God.

11 Hauing the glory of God, & her shining was like vnto a stone, moste precious, as a Iasper stone, cleare as Chrystall.

12 And had a great wall and hie, and had twelue gates, & at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Israell.

13 On the East parte there were three gates, and on the North side three gates, on the South side three gates, and

and on the West side three gates.

14 And the wall of the city had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reed to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the reede, twelue thousand furlongs, and the length, and the bredth, and the height of it are equall.

17 And he measured the wal therof, an hun-

finallie, the elect people of the West, and all the airthes of the world had no other entrie to felicitie, but by the knowledg and profession of this Trinitie.

14 And that strong bulwarke and^t wall of Gods trueth and true doctrine, wherwith that holie habitation was defended and environed, was euen that selfe same doctrine, whereof the strong foundations were laide before in this worlde, twelue fold by Christ Iesus his twelue Apostles, euerie one by name in their seuerall calling.

15 And the Angell who reuealed these thinges to me, represented by the^a symbole of a golden metwand, that he was to mete & expone by measurs, the figuratiue symmetric of that holie habitation, of the entries thereof, and of the walles enuironing the same.

16 And this our heauenlie habitation and eternall felicitie in God, was^x squared and fourefoldie described by the foure Evangelistes: and the indwellers are to inioy a like felicitie in the Father, as in the Sonne, and the Angel by the symbole of metting represented vnto mee the infinite roome and sufficient dwelling places that were therein, y^e euen that there were twelue thousand times twelue thousand stades, counted or multiplied 12000. times, answering to the infinite number of Gentils, & to the twelue thousand of euerie tribe of Israell, mentioned Apoc. 7. al these shal participate^z so much felicitie in the Father, as they do in the Son, and alike in Son, as they doe in the holy Spirit.

17 And the Angel by the figure of metting represented to me, that that strong bulwark & wal of the Apostolik doctrine, raised vp twelue courses high, by these twelue Apostles, is now

as it wer raised vp ^{aa} twelue times so high, euen 144 courtes vp, speaking these thinges after the maner & comparifon of men, which are meened in a spiritual and Angelicall meaning.

18 And the building of this fortresse, and wall of the Apostolike doctrine, was firme, pure and bright, euer flourishing, and waxing greene as the *Iasper*, and the happie habitation of Saintes within the same, was more glorious than golde, and more glistering and pure than the cleare glasse.

19 And the foundations of that strong walle of this holie habitacle, was decored with the Prophetes, Martyres, Professours, Preachers, interpreters, and other precious people of the Primitive Church, which as ^{bb} precious stones, God hath gathered out of al countries, by his twelue Apostles, to found this eternal Sanctuarie with: for of these twelue Apostles some one from the *Indies* gathered in all those greene *Iaspers*, who abode euer greene and vnwithered from the true faith, to found with these the first foundation of this heauenlie habitacle: Another Apostle to make the second course of this foundation, brought in those celestiall *Sapphires*, who, indued with heauenlie hewes and qualities, respected no earthlie shewes: The third Apostle for the third course of this foundation, gathered in from among the *Egyptians*, the victorious and fiery *Chalcedonies*, euen the zealous Professours, and victorious Teachers of trueth: Some fourth Apostle, to builde the fourth foundation, euen from the *Scythians* and *Bactrians*, brought in the greene and glauncing *Smaragdes*, euen the flourishing, vnwithered, and sincere Christians of those Countries.

20 For the fift course of this foundation, some Apostles gathered in from among the *Arabians*, their meeke lowlie and chaste people, comparable to the simple and chaste nature of the *Sardonyx*: The sixte Apostle gathered in these mollified people, in whose

dreth fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the walle of it, was of *Iasper*, and the citie was pure gold, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stons: the first foundation ^{was} *Iasper*, the seconde of *Saphir*: the third of a *Chalcedonie*: the fourth of a *Smaragde*.

20 The fift of a *Sardonyx*: the

the sixte of a *Sardius*: the seventh of a *Chrysolite*: the eight of a *Beryl*: the ninth of a *Topaze*, the tenth of a *Chrysolite*, the eleuenth of a *Lacinth*, the twelfth an *Amythist*.

21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, & the streete of the city is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lamb are the Temple of it.

23 And the Sun hath no light, neither of the Moone to shine in it, for the glorye of God did light it, & the Lamb

soft harts are ingrauen the seales of saluation, euen the continual memorie of Christs passion, represented by the blodie & fleshly colour of the *sardius*. The seventh Apostle, for the seventh ground & foundation, the wise & constant *Chrysolites*: The eight Apostle for his course & foundation, gathered in al diligent Christians and peace makers, comparable to the precious *Beryl*. The ninth Apostle to founde his course with, gathered in the patient people, and restrainers of their affections, represented by the nature of the *Topaze*. The tenth Apostle, brought in to the tenth course of this foundation, the golden greene *Chrysolite*, euen those Christians, that renouncing avarice, glorie in that golden treasure of heauen, that neuer withereth nor decayeth. The eleuenth Apostle to found his eleuenth course with, gathered in the golden purple and princelie *Hyacinths*, euen those magnificēt & princelie Professors, who being richly decored with spiritual benefites, ouercame all temptations: Finallie, for the twelfth course, and to compleat the foundation of this holie work, the twelfth Apostle brought in, euen from *Armenia*, the pure and temperate *Amythistes*, to wit, those Christians, who detesting gluttonie and drunkenesse, are indued with sobrietie and temperance.

21 And these twelue Apostles, teachers of the way of life, stode as precious pearls, decoring these entries, euen euerie Apostle was in euerie entrie of that heauenlie habitacle, as a precious pearle, and the patent passages or stretes of that glorious habitacle, are more glorious than the pure golde, and more bright than the shining of glasse.

22 And ther was no distinct Temple in that heauenlie habitacle, for vniuersally, and ouer it all, the Majesty of the Almighty God, and of Christ Iesus is their Temple.

23 So that therefore, this holie habitation needeth no light of spirituall Teachers, nor seculare lawes,

lawes, for the glorie of God shineth in it, and Christ Iesus is their lanterne of light.

24 And the elect people and nations shall enjoy the full fruition of that light, and all that were kinges of the earth, shall about all worldlie pompe^{ff} glorifie that glorie.

25 In all this eternall day time, shall neuer the elect be barred out from this felicity, and there shall be no obscuritie of ^{ss} night, or darknes of errors there.

26 And the onlie glorie and felicitie of all the elect nations shall be established in it.

27 Into this glorious habitation shall no wicked or filthy creature haue entresse, neither any abominable sinners, or deceitfull lyers, but onelie they which are predestinate to saluation and registred in the booke of life of our Saniour Christ Iesus.

is the light of it.

24 And the people which are saved, shall walke in the light of it, and the kinges of the earth shall bring their glorie & honor vnto it

25 And the gates of it shall not bee shut by day: for there shall bee no night there.

26 And the glory & honor of the Gentiles shall be brought vnto it

27 And ther shall enter into it, none vn-cleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.

Notes, Reasons, and Amplifications.

^a This renewing of the heaven and earth, is without all doubt literally meant: for seeing this is the time of eternall rest, all heavenly motions and earthly vicissitudes must haue an ende: yea, seeing the motions of the Spheares, Planets, and starres were made for distinction of times. Genes. 1. 14. as also forth from this day shall be no time Apo. 10. 6. Therefore shall their estate without all question be renewed: yea, and the estate of euery creature, for saith Paule *Romans*. 8. 21. 22. *The Creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sons of God: for wee knowe that every Creature groweth vvith vs also, and transeleth in paine together vnto that present.* Of this renovation read. 2. Pet. 3. 10. and *Esay*. 65. 17. and *Esay* 66. 22. and *Apoc*. 20. 11. and note 9 thereof.

^b Because this destruction of the world shall be with fire, (as testifieth 2. Pet. 3. 10.) It may be that the Sea shall be vterly dried vp, and so the *Sea* here to be literally taken: but alwaies in the figuratiue sense, we are sure that all tumultuous troubles, shall cease at that

that day for euer, and that the *Sea* doth signifie tumults and tumultuous people, is said in our note ^a *Apoc*. 13.

^c This *Ierusalem* called new *Ierusalem*, & the spouse of the Lamb, must therefore be the renewed Church, euen both the glorified Church, and the felicitie thereof: for that to both the glorified Church who are the inhabitants, and to that felicitie in which they dwell, doth the whole subsequent proprieties of this *Ierusalem* agree: euen as the name of a citie is not onely taken for the towne, but also *metonymic*, for the inhabitants thereof.

^d For that God is the supream height, all that proceedeth from him is said to descend, and so this descending of spirituall *Ierusalem*, is not meant locally, but figuratiue, that both the godlie their selues, and their eternall felicitie hath their originall, & flowing from the maiestie of God, and so descendeth from him.

^e Seeing by the *Apoc*. 12. 1. and note ^a thereof, and by our 22. proposition, the Church militant is Christes spouse, far rather is shee now his spouse, when she is become triumphant: yea, before was shee in a part diuorced for her offences, but nowe for her confirmed puritie & established chastitie, all whollie indiurcedable.

^f For this end hath Christ taken on him our nature, and is become *Emmanuel* (*Esay*. 7. 14.) that is to say, God with vs, that wee might now be with God, & so by this text God shall be with man, and man shall be with God in this holie habitation and eternall felicitie.

^g This end of all miseries yeeldeth comfortable occasion to all Gods seruants, to endure patientlie temporall and definite troubles, knowing hereby, that now shall follow the rewarde of infinit and eternall felicitie.

^h Here saith the text, *he who sate in the throne spake*, to wit, that same Deitie and diuine essence. But for asmuch as both the person of the Father, and also of the Sonne, are meant to sit in this throne, in the next chap. ver. 1. 3. therefore it is to be reasoned whe-

ther this be the person of the Father or of the Son, that here speaketh to *S. Iohn*. Concerning this wee say, that although it was the person of Christ, who sitting in this throne, lately, in the end of the former chapter, judgeth the world, as both our beleeve, and *Apoc*. 14. 14. do testifie, yet here is there a translation made of persons, and it is the Father that now speaketh. For not onelie nowe hath that

that judgment seat (attributed in the Scriptures to Christ) taken full effect, but also Christ hitherto hauing perfected his functions of incarnation, teaching, redemption, mediation, and of damning and throwing down the wicked, doeth nowe deliuer vp the kingdom vnto God the Father, that he may be all in all, as testifieth *Paul*, 1. Cor. 15. 24. 25. 28. And againe on the other parte, nowe are here introduced the offices and functions of God the Father, and Creator, in new creating and renewing the world. So that here the functions of the Sonne ending, and the functions of the Father of new againe beginning, this must needs be the Father, that here sheweth, that he is to renew the world, seeing that is his function and office. And to confounde the persons, or yet their offices, is contrarie to the godlie Symbole of *Athanasius*, saying, *neque confundentes Personas, neque Substantiam separantes*, as who wold say, the holie Spirit had redeemed vs, or that Christ either first created, or now at last reneweth the world simplie, and altogether in his own person: Indeed Christ is meant with the Father, and the Father by Christ (but not Christ simplie) to create the world. Heb. 1. 2. 9. conferred with *Psal.* 102. 26. & Col. 1. 16. & the first article of our beleefe: and so this must not bee the persone of Christ, but of the Father, that speaketh this: and for more proof that this is the Father, he calleth vs afterward, vers. 7. his sonnes, whereas Christ calleth vs not so, yea, not *seruantes*, but *friends*, Ioh. 15. 15. for both Christ and we are called Sonnes to God the Father, hee naturall, and we adopted.

¹ It is said by *Paul* (2. Cor. 11. 14.) that Sathan may take the similitude of an Angell of light, but that he may professe himselfe God, by taking his similitude, we read not, neither possible dare he, least so the most godlie Prophetes (meaning nothing but godlines) should be abused, and worship Sathan. Then followeth, that this being verily God, that here appeareth, & testifieth the words of this book to be true and faithfull, there can therefore bee no doubt of the authoritie thereof. But if any will say, that though Sathan dare not faine the similitude of God, yet durst *Cerinthians* or other heretikes, *Chilists*, faine Gods visions. In contrarie of that conceiued suspicion, the heauenlie stile, the precise performance, the harmonie with other Scriptures, the infallible notes, names, numbers, and dates of times confirm the veritie of this Book, and

divine

diuine certaintie thereof. The same veritie hereof, that here is approved by God, was before intimate by the Angell Apoc. 19. 9. note ^c and is hereafter repeated. Apoc. 22. 6.

^k This is the same thing that is meant, by the latter sounde of the seuenth trumpet. Apoc. 11. 15. and outpowing of the seuenth Vial. Apoc. 16. 17. and these are the performances of the Angells oath and vow made in Daniell. 12. 7. and Reuel. 10. 6. of which, our 14. proposition reckoneth the dates.

^l That this is God the Father that saith this, is said at length, note ^h preceding.

^m The first death, being the bodily death; the second death, must be the eternall death of soule and body, as is said, Apoc. 20. note ⁱ and Apoc. 2. note ^k.

ⁿ This one of these seuen Angels, both here, and Reuel. 17. 1. mentioned, appears to be the last of these seuen Angels, for such reasons as are contained there, Reuel. 17. note ^a thereof.

^o What this *Hierusalem* and descending thereof meaneth, reade the former notes hereof ^c and ^d.

^p The Apostolicall doctrine, being indeed a strong wal against all errors is therefore iustlie here meant by this wall, which hereafter verse 27. debarreth out all vnclane and abhominable creatures and lyers: Further, that bold and constant Preachers and their doctrine, is called a brazen wall: reade *Jeremie* 1. 18. And for the more euident token, that this wall can meane no other thing, nor the Apostolike doctrine, the same hath twelue foundations, which are entituled by the names of the twelue Apostles: ver. 14. and 19. following: and so it being a solide wall to debarre out the wicked, hath not the lesse threefold portes in it, by the knowledge of the Trinitie, to receiue in the elect at all quarters as followeth. verse 12. and note ^f hereof, pointing out so by number, names & circumstances, that it doth meane the Apostolike doctrine.

^q Seeing ministers and Pastors euen before their glorification, called angels, as is shewed. Reuel. 1. note ^x thereof: how much more then may the twelue Apostles now after their glorification be meant by these Angels, the number of twelue, and other circumstances following, so well agreeing.

^r Vnder the number of twelue tribes of Israell, (because they sometime were the onelie peculiar people of God,) are nowe figuratiue-

garatiuslie included the whole elect tribes of all the people and nations of the world, who now also are become Gods people. So that as testifieth Paul, Gal. 3. 7. al the faithful ar the sons of Abraham, and consequently, all the faithful are accounted the twelue tribes, in these figuratiue and propheticall speeches.

This description of this spiritual *Hierusalem* and heauenly habitation, by three portes in each of the foure airtes, making in the whole twelue, hath in it a perfect harmonie and representatiō of our absolute and eternall felicitie, whereof the entrie & ports is the knowledge of the Trinitie, written and testified by the foure Euangelistes, and patently preached, made open, and dispersed through all the world, by the twelue Apostles.

What this wall is, reade before in the note p preceeding.

Nothing is more common amongst the Prophets, and in propheticall visions, nor to represent their figuratiue matters by an outward and externall action, as is to be seene in *Jeremies* jockes. chap. 27. and 28. and *Ezechiels* gesture. cap. 4. and cap. 5. and in the Angels meeting, *Ezech.* 40. 3. and diuers other places. And this is done for our weake capacitie, which imprinteth no verbal document so deeplie in minde, as we doe an actuall gesture: So here the Angell by this externall gesture of metting, willeth vs deeply to imprint in minde, all the subsequent symmetrie of this holie habitacle, as containing in it an holie harmonie, with the chiefe groundes of Christian trueth.

Proceeding here further to the description of that eternal felicitie, in which we are to dwel for euer: for our capacitie, the Spirit of God setteth downe the same in such forme and shape, as most liuelie pointeth out the doctrine of the Godhead, and teachers thereof in this world, by whome this heauenly felicity hath bene squared and founded in vs in this life, that afterwarde wee might be citizens in the joyful habitacle of euerlasting life. Now therefore saith he here, this citie is set in square or four cornered: meaning, no doubt, hereby, that this our heauenly habitacle a eternall felicitie, wherein now we are to dwell, and the whole doctrine pertinent thereunto, was squared and fourfoldly described by the foure Euangels of *Matthew*, *Mark*, *Luke*, & *John*: for where before, note p the twelue Apostles by their short and present doctrine, are made the first layers of the twelue foundations of this worke,

work, doth it not verie harmonically agree, that the foure Evangelists by their long lasting and written testimonies, haue builded out the squares and four corners of that worke, to the finall perfection thereof. If this were not the cause, why this raised square, and *Cubique* figure, were ~~at~~test here of al other figures chosen: then had either the Spirit of God chosen the round figure, as of all solide bodies the most perfect figure: or then had he chosen the *Pyramid Triangulare*, which is the most simple, firme, and constant figure: but these, partlie not agreeing with the conuenient forme of a citie, and partlie, not bearing the synbole of the vnite and equall Trinitie, and of the foure Euangelistes, and other symmetries needfull are therefore here refused, and the rayfed square or *Cubique* figure chosen.

The whole elect Israelites being reckoned to 144000. to wit, 12000. of euerie Tribe, and the elect Gentiles to be innumerable, (*Apoc.* 7. 4. 9. note f thereof. and *Apoc.* 14. 1. notes a and b thereof.) here setteth he downe a citie almost of infinite roome, to containe them into, according to Christes saying, *Ioh.* 14. 2. *In domo Patris mei mansiones sunt multe. In my Fathers house are manie dwelling places*, for the length of this Citie being 12000. stades, the bredth 12000. stades, and the height 12000. stades, as here the texte meaneth, the whole citie must containe 12000. times 12000. stades, multiplied by 12000. which is, 172800000000. Cubique stades: whereas one cubique stadge, (that is, a stadge in length, a stadge in breadth, and a stadge in height) were sufficient to holde one whole region of people. Hereby then is meant, that this heauenly habitacle and eternall felicity is infinit, and abundantlie capable of all the elect number. Of the precisenes of numbers in such like accomptes, wee haue said ynough *Apoc.* 7. note f and *Apo.* 14. notes a & b thereof and other places. And as for this number in particular, it hath his originall from 12. for the 12. Apostles, & then frō 1000. answering to the subdisciples of every apostle: & then again, these ar multiplied cubique to represent the great increase of Gods servants to the worlds end, and consequently, of the agreable mansions, prouided in heauen for them.

Seeing the whole bodie of this citie, representeth most properly that whole felicitie, that we are eternallie to enjoy in the whole vnite Godhead, the three seueral dimensions of longitude, lati-

latitude & altitude of that citie must represent these seuerall measures and portions of ioy, which wee haue in the Father, in the Sonne, and in the holie Spirite, and consequentlie, the being of the longitude, of the latitude, and of the altitude of that holie habitation al equal by this text, doeth represent that portion of joy, that we haue in the Father, that portion of joy that we haue in the Sonne, and that felicity that we enjoy in the holie Spirit, to be æquall and alike. So that although euerie one of vs in ioy not alike felicitie with other, yet, as God in his three persons is æquall, and alike in himselfe, so of al his three persons giueh he alike presence and fruition: The Father shal not be absented from vs more than the Sonne, nor the Sonne no more than the holie Ghost: we shall see all three in one, we shal worship all three in one, and finallie, of all the three persons of that vnite Godhead, shal we haue ful joy, comfort and fruition, and that alike of the one as of the other, euen as the persons are alike in Godhead, and one in substance.

xyz Of all these textes and former notes thereof is gathered the maruiculous harmonic and accord in all pointes, betwixt God and this his holie *Hierusalem*. For God, who created man according to his own image, here also describeth his glorified Churches symmetrie, to his owne similitude. God is one, so here by one onlie spirituall *Hierusalem*, he representeth his Church. There be three equall persons of the Deitie, Father, Sonne, and holie Ghost, so be there here of this *Hierusalem* three equall dimensions of longitude, latitude, and altitude: None of the three persons of the Deitie is separable from other, so none of these three dimensions of a citie, or of any solid bodie, can be separable one from another, for then should it become a superfice, and no solide bodie. The three persons of the Deitie and their functions, cannot be confounded: so are not these three dimensions confounded, for the length is not the breadth, nor the breadth is not the height: Like as in *Athanasius* Creede, the person of the Father is not the person of the Son. Neither is the person of the Sonne the person of the holy Ghost, and yet the Father, Sonne, and holy Ghost, are one onely God: as here the length, breadth, and height, maketh one onely Citie. Further, the doctrine of the deitie is witnessed and fourfoldly set downe by the four Euangelists: So here is this *Hierusalem* set downe in quadrat, or foursquare. Twelve Apostles

polites dispersed in al airths, hath founded this doctrine, & thereby enter we to the knowledge of God: So on twelue foundations standeth this *Ierusalem*, and twelue entries there be thereunto in seuerall airthes. Finally, the Deitie is vniuersall, infinite, and infinitely extended ouer all his workes. So in this *Ierusalem*, is there infinit felicitie, and abundant roome for flowing of all her inhabitants.

^{aa} The Apostolike doctrine, amongst these of the Church militant, being by worldly impediments holden low, is now amongst these of the triumphant Church, raised to the full and perfecte height, signified here by the full increase of 12. multiplied by 12. quadratly, making 144. courses of height.

^{bb} Of all that hereafter followeth, and is spoken of these precious stones, wherewith are founded the 12. foundations of this strong wal of the Apostolical doctrine, this one thing is the summe and lumar meaning, that as a diligent master of worke, will send his quarriers, masons, and builders in all partes, to search, dresse, forme and hew stones proper and meet for their building, and glorious for the decorement thereof. So hath our God in this world, sent his holy Apostles through *Inde*, through *Arabie*, through *Egypte*, through *Armenie*, & throughout al the cuntries of the world, to gather in, teach, and instruct these holy and precious people, some Prophets, some Martyrs, some teachers, some interpreters, some hauing one gifte and vertue, and some another, of whome God had decreed to build vp this holy and eternal habitacle, and first to lay by them the twelue foundations, of the Apostolical and Militant Church in this world, which thereafter in the worlde to come, euen in this triumphant Church and holy *Ierusalem*, should shine æternally and vtter all their glistering vertues: as saith *Dan.* 12. 3. *Qui autem docti fuerint, fulgebunt sicut splendor firmamenti, & qui ad iustitiam eruditi multos, quasi stelle in perpetuas æternitates.* And they that be wise shal shine as the brightnes of the firmament, & they that be many to righteousnes, shal shine as the starres for euer and euer. In the separate hewes, natures and qualities of these stones, in the Paraphrase, I haue followed the receiued opinion of writers, leaning alwaies more to this their summar effect and meaning.

^{cc} By these streets and passages, is signified libertie (amongst other felicities) so that we haue no maner of thirlage, as tyed or addicted

dicted to any one place: yea, go where we will, wee go alwaies in God, and our waies and streets are beautifull and glorious, and importeth to vs full felicitie.

^{dd} Of this temple, and how here and some other places, it meaneth the maiestie of God, we haue shewed in the discourse of our 20. Proposition.

^{ee} How the Sunne is taken for the spiritualitie, and the Moone for the temporalitie, read the note ^h Apoc. 6.

^{ff} This is no worldly glory that they shal bring thither, for that heauenly habitacle that hath no neede of the glorious light of the Sunne, and Moone, verse 23. hath farre lesse neede of worldlie glory. It is therefore hereby meant, that these, who were godly Princes in this world, shall lift vp all their felicitie, glory, and estimation from the pleasures of the worlde, and fixe the same whollie vpon that felicitie and glory, which there they shall haue in God.

^{gg} This night that shall not be founde, agreeth there both literally, and figuratiuelie: for literally there shall be no night after the latter day, seeing distinctions of time by night and day, and by Sommer and winter shal cease, as is lately saide in the note ^e hereof, and Apoc. 10. 6. Againe, figuratiuelie, there shall be no obscuritie of errors there, for that no vncleane thing, no lyar, nor abominable person abides there, as hereafter verse 27. is testified, of no night to bee here, reade also Reuel. 22. verse 5.

CHAP. XXII. THE ARGUMENT.

The spirite of God in the former Chapter, hauing described the glory of the glorified Church, vnder the comparison and forme of a Citie, now prosecutes out in this Chapter, to declare, how that Citie and heauenly Citizens thereof are furnished of such spirituall liuely drink, meate and medicaments, as shal conserue eternall felicitie and health, vsing here these earthly tearmes for our capacitie, in expresse of heauenly matters. Thereafter followeth a conclusion of the proprieties of that glory, and of this whole prophetic,

phetic, with a confirmation yet againe of the veritie hereof, ending finally with a threatening against al the wicked, and a terrible protestation against al the eakers and pairers of this booke, & then contrarily commending the faithfull Churches to God.

The Text.

Paraphrastical exposition.

^e And he shewed me ^a a pure riuer of water of life, clear as chry stall, proceeding out of the throne of God and of the Lambe.

^a In the midst of the street of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruite euery moneth, & the leaues of the tree serued to heal the nations with.

^g And there shall be no more curse, but the throne of God, and of the Lambe shall be in it, and his seruants shall serue him.

⁴ And they shall see his face, and his name shall bee in their foreheads.

¹ **A**ND the Angell let me to vnderstand how ^a God the holy Spirit (flowing as a riuer to satisfie all that thirsted after his spirituall giftes) proceedeth from the persons of God the Father, and of God the Son, who sat there in supreme authoritie.

² And amidst the waies and passages of al that glorified congregation, and with these flowing waters and graces of the holy Ghost, was also ^b Christ Iesus conjunct, who is the author of our life and saluation: who continually and euer recently yeelded, and exhibited the fruite and fruition of all his heauenly vertues, in number and measure sufficient to satisfie euery man, of the ^c twelue tribes of spirituall Israelites: to wit, such as had obserued and imbraced the doctrine of the ^c twelue Apostles: and the smallest benefits, and lightest vertues that flowes from Christ serued some way to the comfort, joy, and continuall health of euery elect people and nation.

³ And there shall be no accursed thing in that holy habitacle, for the throne and eternall seate of God the ^d Father, and of Christ Iesus his Sonne shal be there, and all these his seruants shall now most perfectly serue him.

⁴ And they shall haue the full fruition and enjoying of his face and presence, and with constant ^e courage and bolde faces shall they professe his name.

5. And

5 And there shall bee no darkness there, neither of night, nor of errors; and no neede shall they haue of temporall nor ecclesiasticall teachings, for GOD himselfe in Trinitie and Vnitie shall lighten them, and with him shall they raigne, for euermore.

6 And the Angell againe assured me, that these wordes were faithfull and true: for the Almighty God, Lord ouer all the holy Prophets, had sent him, who is his holy Angel, to shewe and publishe vnto his seruants vpon earth these thinges, which must beginne shortly, and be performed amongst them.

7 Beholde, it shall not bee long (saith Christ) till my coming, in respecte of my eternall abiding, happy shall hee bee, who obserueth and doeth according vnto the wordes written in this booke of Prophecie.

8 And I the writer hereof, am Iohn the Apostle and Euangelist, who spirituallie sawe and heard all these thinges, and when I had hearde and scene the same, I fell downe prostrate at the feete of the Angel, who shewed me these thinges to haue woorthipped him.

9 But hee rebuked me, saying, Beware thou do it not, for I am but a seruant of Gods as thou art, and as one of thy brethren which are Prophets, and am one of them whiche obserue the wordes of God, contained in this booke, woorthippe none but God onely.

10 And hee commanded me not to con-ceale, or vterlie to seale vp the wordes of the prophecie contained in this book, for that the

5 And there shall be none darkness there, & they neede no candle, neither light of the sunne, for the Lord God giueth them light, & they shall raigne for euermore.

6 And he saide vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets, sent his Angel to shew vnto his seruants, the thinges which must shortly be fulfilled.

7 Behold, I come shortly, Blessed is he that keepeth the wordes of the Prophecie of this book

8 And I am Iohn, which sawe and heard these thinges: and when I had heard and scene, I fell down to woorthip before the feete of the Angell, which shewed me these thinges.

9 But hee saide vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophet of them which keepe the wordes of this book, woorthip God.

10 And he said to me, Seale not the wordes, of

of the Prophecie of this book: for the time is at hand.

11 He that is vnjust, let him be vnjust still: & hee which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: & he that is holy, let him be holy still.

12 And beholde, I come shortly, and my rewarde is with me, to giue euery man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the firste and the last.

14 Blessed are they, that do his commandments, that their right may bee in the tree of life, and may enter in through the gates into the Citie.

15 For without shall be dogs, & enchanter, and whoremongers, & murderers, and idolaters, and whosoever loveth or maketh lyes.

16 I Iesus haue sent mine Angell, to testifie vnto you these thinges in the Churches: I am the roote and the generation of David, and the brighte morning starre.

time of the performance thereof, comes daily on and approcheth.

11 Now he that doth wrong^k proceed (if he list) to do wrong, and he who is a filthy sinner proceede (if he listeth) in his filthy sinnes and contrarie, let the righteous man continue in his righteousness, and the holy man in his holines.

12 For behold (saith God) I come shortly, and that not emptie, but bearing with me euery mans reward, to recompence the therewith, according to their faithfull^l workes.

23 I am the first and the last; the beginning and the ending, even the first before all beginning, and the last after all ending.

14 Blessed are they that^m keepe the commandments of this their God, that they may obtaine a ioyfull parte and portion in Christ Iesus, the true Author of life: and that they by the true knowledge of the Trinitie, according to the Apostolike doctrine, may enter to eternall felicitie.

15 But forth of the same shall be debarred all Apostatikⁿ revoltors to their filthines, as dogges to their vomit, and all enchanter, whoremongers, murtherers, and Idolaters, and finally, all that teacheth lyes, or loued & delighted therein.

16 I (saith the Lord Iesus) assure all men that I haue sent my holy Angell to testifie these thinges vnto you all my holy Churches and congregations. I am (in my Deitie) that^o roote and foundation whereof David and all the faithful hath sprung, I and (in my humanitie) I am of that^o posteritie and ofspring that hath sprung of David, and am that morning^p star & Son of justice, whose brighte Euangell lightened the whole world.

17 And all godly & spirits, and Christs holy Church and chaste spouse, wished him to come, and yee that heares pray for his coming, and let every man that zealeth and thirsteth after spirituall graces, approach, and come vnto him: For what faithfull man soeuer listeth to come, shall freelic & in his mercy receiue of him, and drinke vp as water the abundant graces of the holy Ghost to life eternall.

18 Nowe therefore, I protest vnto euerie man that heares the wordes of this booke of propheticie, that if any man shall pretend to adde any thing farther vnto this booke, God shall adde his torment, and bring vpon that man al the plagues that are contained in this booke.

19 And likewise, if any man shall meane to pare or diminish of the wordes of this holy propheticall booke, God shall vtterly take away all his portion and parte, out of the register book of eternal life, and out of this holy habitacle of eternall felicitie, and from enioying of these joyes and ^r benefites herein promised for the faithfull.

20 The Lorde Iesus, who testifieth these thinges, hath promised, that hee shall come most speedely. Euen so must it be, O Lord Iesus, come therefore speedilie.

21 The grace of this our lord Iesus Christ, be with all you his faithful for euer. So be it.

17 And the spirite & the bride say, Come, And let him that heareth, say Come: and let him that is a thirstie, come: and let who-soeuer will, take of the water of life freelic.

18 For I protest vnto euerie man, that heareth the wordes of the propheticie of this booke, if any man shall adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this propheticie, god shall take away his part out of the book of life, and out of the holy citie, & fro those things which are written in this book.

20 Hee which testifieth these thinges, faith, Surely, I come quickly. Amen, euen so, come Lord Iesus.

21 The grace of our Lorde Iesus Christ, be with you all, Amen.

Notes, Reasons, and Amplifications.

* This pure and christalline riuer of liuely waters, is taken in the scriptures for the spirit of God and graces thereof, which our soules euer thirste and drinke, as is plainly expounded in *Iohn* 7. 38. 39. saying, *Flumina de ventre eius fluent aqua viva: hoc autem*

sem dicebat de spiritu quem accepturus erant credentes in eum, &c. Out of his bellie shall flowe riuers of water of life: This spake he of the spirite, which they that beleened in him should receiue. And for confirmation, that this reiuer is the holy spirit, he saith here, that it proceedes of the throne of God the Father, and of God the Son, vsing the proper term of proceeding, for that the holy Spirit is said to proceed from the person of the Father and of the Son, as saith the godly *Athanasius* in his Symbole: *Spiritus sanctus à Patre & Filio, non factus, nec creatus, nec genitus, sed procedens: The holy Ghost, not made, nor created, nor begotten of the Father and of the sonne, but proceeding from them.*

^b This tree of life that groweth in the middest of this glorified congregatio, and among these flowing waters of Gods spirit, and yeeldeth continuall fruite, where vpon the godly feedeth to life æternall, must needs be Christ Iesus the author of our life and salvation, of whome the tree of life in earthly Paradise, did bear the type: and who hath his residence among his elect, and is conioyned with the holy spirit in Deitie, and yeeldeth to these his elect, continuall benefites, and spirituall graces and vertues, whereon, they spirituallly do feede and æternally liue.

^c Because the Citie by the number of ports, foundatiõs, roomes and symmetries thereof, hath bene before accommodate to the number of twelue, correspondent to the twelue tribes of spirituall Israelites, and twelue Apostles: Therefore agreeable to that same number of twelue, he here also describes their spirituall food, making thereby the citie, and the inhabitants, & their spiritual food, and furniture, all correspondent and conformable agreeing together in one, with the twelue Apostles, of whome they haue receiued their comparison, and of whome in truth, both is that heauenly habitacle and proprieties thereof: to wit, our resurrection, justification, immortalitie, and æternall felicitie described: as also, the number of all faithfull, are by them and their successors collected and gathered in: As thirdly, these spirituall vertues flowing here

ⁿ Christ, are distributed to euerie faithfull, according as they are more or lesse of the number of the twelue tribes of spirituall Israelites, or hath imbraced more or lesse the doctrine of the twelue Apostles: and therefore, not onely first the symmetrie of the citie, and secondly, the roome and inhabitants thereof, but also thirdly, the furniture, euen these frutes, benefites and graces that here

"flowes

flowes from Christ vnto them, are all reckoned after the number of twelue: and so their monethly increaseth, meaneth noe other thing, but first this allusion to the number of the twelue Apostles, And secondly, that these fruites and benefites are euer continual, fresh, and recent: for (as we haue saide note ^a of the former chapter, and in other partes) there is no distinction of times by yeares, moneths or daies, neither in heauen, neither after the latter day any waies.

^d Here he (as also verse 1.) speaketh onely of two persons of the Godhead: to wit, the Father and the Sonne sitting in this throne, although inseperable the whol Deitie in Trinitie and Vnitie here sitteth: but these two persons, the Father and the Son are onelic here mentioned, because the iudiciall matters of this throne, and the present functions belonging thereto, at this time concerned cheifly the offices of God the Father, and of God the Sonne. Of God the Son, in that here he sitteth, now lately iudging the whole world generally, which cheifly appertaineth to him, as saith our Beleeve, *inde venturus est indicare vivos & mortuos, from thence hee shall come to iudge the quick and the dead.* Of God the Father, in that hee here sitteth reforming and renewing the worlde, as he testifieth in the text saying, *ecce, noua facio omnia, behold, I make all thinges newe,* which belongs to his office, as being Creator of all, as testifieth our beleeve, calling him, *Creatorem caeli & terra, maker of heauen and earth.* This approueth the note ^a of the former chapter.

^e This name of God was promised before (Apoc. 3. 12.) to be written vpon the elect, where the first mention is made of this new Hierusalem: and now at this time since they are come to that Hierusalem that promise here taketh effect. This (contrary all way-faring and worldly professions) meaneth so constant and vnchangeable a profession of the name of God, that it shall neuer be deleted nor forgotten out of their hearts, mindes, and continuall thoughts, but euer shall abide so rooted in them, that with courage and bold faces, shal they professe that name for euer, therefore is that name of God said here to be in their foreheads.

^f Read of this night before, Apoc. 21. 25. and note ^{ff} thereof.

^g For three causes, are times which appeare long to men, called short in the scriptures. First, to moue the elect to patience. Secondly, in respect of the contrair purposes and matter, as here the defi-

definite time of Christs bodily absence in this world, in respect of the infinite time of his eternall presence in that euerlasting world, is called but short. Thirdly, in respect of God who speaketh this, in whose sight a 1000. yeares are but as one day (2. Per. 3. 8.) this definite time is but short: conferre herewith Apoc. 17. 10. & note ^e thereof.

^h Maruelous is the forcible temptations of Idolatry, & wrong worshipping. Sundry times hath saint Iohn seene the persons of the Deitie in these visions: and although we reade, that hee hath then fallen and bene prostrated with that glorious majestic of Gods presence (Apoc. 1. 17.) yet finde we not, that hee prostrated himselfe voluntarie to worship God, but contrarie, this is the second time, that voluntarie he prostrates and bowes down himself to commit wrong worshipping: and that euen although hee was before forbidden of the Angels selfe, according to the proverb, *Nitimur in vetitum semper cupimusque negata. Forbidden thinges of men are choosed, and most we sue that is refused.* The diuine Prophet, Apostle and Euangelist Iohn, makes notable here to vs by his own twofold example, the greates infirmitie in mankind on the one parte, and the terrible force of Idolatrous temptations on the other part. To the effect wee wretched sinners neither truste ouer much in our own strength, neither yet be ouer slacke and slothfull against such temptations: Seeing this holy and beloued seruant of God so farre ouercome, read more hereof, Reuel. 19. 10. and note ⁱ thereof.

ⁱ In that here the Prophet is forbidden to seale and close vpp these mysteries, it is not simplie meant, that he should write all so plaine, that no part thereof were in any wise sealed or kept secret: for contrarie of the seuen thunders (Reuel. 10. 4.) it is commanded to seale them, and not to write them plainly. The meaning therefore of this text, is not simplie, but in comparison of other prophets: to wit, that saint Iohn who was neerer to the time of performance, should not seal vp these thinges so obscurely as other Prophets did, who were further from that time of performance: and therefore saith this text here, *ne signaueris, &c. ten pus enim prope est, Seale not these vvords, &c. for the time is at hand.* And contrarie is saide in Dan. 8. 26. *Tu ergo visionem signa, quia post multos dies erit. Seale you vp the vision, for it shalbe after many daies.* and Daniel

12. 4. 9. *Claude sermones & signa librum, usque ad tempus statutum, Shut up the vvordes and seale the booke till the end of the time.* And so is Iohn here indeede a great deal more plaine, ample, and orderly nor is Daniel: Daniel hauing sealed his booke for a long time, & Iohn hauing onely concealed this booke from Antichristians, during the Antichrists raigne, which time he calles but short. Apoc. 17. 10. saying, *Oportet eum breue tempus manere, Hee must continue a short space,* agreeable with these vvordes here spoken, of the revealing of this booke, which are, *tempus enim prope est, for the time is at hand,* and so in the end of the Antichrists reign (which ends in our daies) shoulde these mysteries be thoroughly revealed. This texte maketh expresse against them, that esteemes this booke to be so closed, that it shall neuer be vnderstood till Christ come, and consequently, it should be superfluous.

^k This is spoken Ironicallic in mockage of the wicked, & there after speaks he exhortingly to the godly to confirm them. This Ironical speech is vsed oft in the scriptur, for the more eshaming of vs from sinne, as (besides many other examples) the like is to bee found in Eccles. 11. 9. where the spirit of God by Salomon mockes the licentious youth, in bidding them tauntinglie followe their lustes and harts desire, but know faith he certainly, that of al these thinges God shal craue accompt in iudgement. The like is saide euen here in the next verse, *For behold (saith he) I shal come shortly, and my rewarde vvith me, to giue to every man according to his vvorkes.* So this threatening conclusion inferres, that the former bidding of the wicked continue wicked, is altogether Ironical, and contrarilie, that the bidding of the godly continue godly, is altogether allowable and exhortingly spoken to them.

^l How these vvorkes are not simply meant of onely vvorkes, but of vvorkes that proceede of Faith, or liuely Faith that produceth good vvorkes, and so Faith to be the ground of Iustification, reade Apoc. 20. note ^f thereof.

^m The vvulgar translation, containeth here these vvordes, *Beati qui lauant stolas suas in sanguine Agni, Blessed are they that washe their garments in the blood of the Lambe.* The most allowable translation bearing *Beati qui seruant eius mandata, Blessed are they that keepe his commandements,* as the literall difference hereof is small in the originall greeke, so is the meaning of both alike in substance, for these

these that do keepe the commandements of Christ Iesus, at these selfe same, that figuratiuely are said, Apoc. 7. 14. to wash their garments in the blood of Christ, and therefore set we the plainest in the paraphrase, as an interpretation to both.

ⁿ To dogges for filthines in lust, insatiabie gluttonic, vomiting and returning to their vomit, are compared al such filthie persons as how oft soeuer the spirit of God striueth to purge the of their sinnes, yet will they euer revolt and returne to them againe, till at length the spirit of God renounce them, and leaue them in their owne filth. Of these saith Salomon, Prouerb. 26. 11. *Sicut canis qui reuertitur ad vomitum sic imprudens qui iterat stultitiam suam, As a dogge vvho turneth againe to his vomit, so is the foolisb man vvho turneth to his foolisshnes,* and in 2. Peter. 2. 22. It is saide of these reuolters and backturners to their sinnes. *Canis reuersus ad vomitum suum, & sua lota in volutabro luti. The dogge is returned to his vomit, and the sow that was vvashed to the vvallowing in the myre.* This generall doggish propertie of backturning, and continual reuolting to sinne, without amendement, is here set formost, & is to be vnderstood, common to the enchanter, whoremongers, murtherers, Idolaters, & lyers after specified, where through, here they are debarred from Gods otherwise, if they repented their sins, & returned not euer thereunto, as dogs to their vomit, they might be receiued among the faithfull number, as Apoc. 14. note ^d is declared.

^o In simple tearmes Christ here, & Apo. 5. 5. setteth out his two natures very liuely, *I am (saith he) the root & the generation of David.* This apparant contrarietic making Christ the roote whereof David is sprung, and againe Christ to be a branche, who is sprung of David, is doubtleslie to be vnderstood diuerfly. The first of Christs deitie, in respect whereof, he was before David, as he testifieth saying, (Iohn 8. 58.) *antequam Abraham fieret, ego sum, Before Abraham vvvas I am:* yea, seeing God by Christ created the whole vvorld, Colos. 1. 16. and Iohn 1. 3. therefore, Christ in his deitie, is the roote and originall, whereof all thinges, cheiflie godly men, as Abraham and David hath their beginning and being. The second of Christes humanitie, in respecte whereof, Christ contrarilie is sprung of Abraham and of David, Matthew. 1. 1. and so is Christe perfectly both Davids roote, and also his branche.

For many causes is Christ called the morning star: for as the morning star endeth the nights darknes, and beginneth the day light. So doth Christ at his comming put end to all errours. And doth begin and yeeld to vs that eternall light and day, which neuer decayeth: of which is said before, verſe 5. *et non ultra non erit illic, & non geunt lumine lucerna, neque lumine solis, quoniam Dominus Deus illuminabit illos.* and there shall be no night there, and they neede no candle, neither the light of the sunne, for the Lord God giueth them light. For that same cause, is hee likewise called, *Sol Iustitie*, the sunne of iustice, that riseth to the world, *Malach. 4. 2.* Also Christ is called this morning star, to shew thereby, that the starre that should rise of *Isaiah (Nomb. 24. 17.)* was performed in his person. Moreouer, because Christs natiuitie and comming was represented by an extraordinary star, seene in the East Orientall. And it is frequent in the scriptures, to call the thing signified, after the name and the stile of the signe it selfe: as where Christ is called the Lambe, &c. Therefore is Christ, called here the beautifull, orientall, rising, or morning starre.

This spirit that craueth Christs latter comming, is neither the damned spirits, for that they thereby are to receiue no gaines, but paine and eternall torment. Neither yet is it simplie and in it self the spirit of God, for that holy spirit in himself, hath no yearning, nor other passions, but hath the present estate of all things agreeable to his wil and ordinance, lacking nothing longer nor he craueth it or yearneth after the same. This therefore is the spirit of the holy elect and chosen number, or the spirit of God in them, that craueth here Christs comming and yearneth for the same. For seeing all the good creatures of God long for that day, that they may haue libertie, freedome, & rest in God, as saith *Paul Rom. 8. 21. 22.* Therefore, farre rather of all do these godly spirites that God hath created and breathed in man, yearne and desire Christs comming, that from henceforth they may be conjoined with God their original, and haue the full fruition of his presence, as saith also *S. Paul (Phil. 1. 23.)* of himselfe and his godly spirite, *desiderium habens dissolui, & esse cum Christo*, by this desire that *Pauls* spirit had to be with Christ before the latter day, and without the body, importeth he a farre greater desire that our spirites haue in yearning for the latter daye, that body and soule altogether may be

be with Christ our Lorde and Sauour.

Although the grecke worde may here seeme to meane alike. *These men that are written, or, These things that are written:* and also that this booke may either meane indifferently here the booke of life, or this present booke of Apocalyps: yet be reason of the like wordes contained in the former verſes, speaking directly of the plagues written in this booke of Apocalyps, It must needs be, that contrarily these spoken of here, are the benefites and good things written also in this same booke of Apocalyps.

Here endeth Saint *John*, this holy Prophecie of Apocalyps: imploring the grace of Gods spirit through Iesus Christ, to abide with al the faithfull. Here end we also that interpretation thereof, which God by that selfe same grace hath made the faithfull of these our latter daies to vnderſtand, in discouerie of Gods enemies & revealing of his trueth, that his Church being purged from Antichristianisme, may from henceforth abide pure, and holy, and readie decked as a comely bride, waiting the sudden comming of her Lorde and bridegrome Christ Iesus: To this God in Trinitie and Vnitie, who here giues these graces to vs, do we therefore render aternal praise, honour, and glory, for euer and euer. *Amen.*

Rom. cap. 15. verſ. 4. 5. 6.

- 4 Whatſoeuer things are written aforetime, are written for our learning, that we through patience and comfort of the scriptures might haue hope.
- 5 Nowe the God of patience and consolation, giue you that yee be like minded one towards another, according to Christ Iesus.
- 6 That yee with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

To God onely wiſe, be praise through Iesus Christ for euer. *Amen. Rom. 16. 27.*





To the misliking Reader who saeuer.

Such is the miserie of these latter daies, through selfe loue, and coldnes of charny (as Christ foretelleth) that every man envying other, aspires by reproching his neighbours godly workes and good exercises, to get him selfe a name, so that no mans workes, howe godly soeuer, lacketh some one or other detestable calumniator and envious reprocher. Neither look I more, than others more learned to escape the same. To thee therefore who soeuer, misliker hereof, and opponer against this work, I haue thought good to direct this gentle admonition, crauing thee earnestlie, in the fear of God, Reade euery, ponder well, print all in minde, confer places, leaue off partialtie. So trust I in God you shall finde in the same nothing either greatlie, worthe of blasphemous reproche, or able iustly to be refuted: For first, as touching the opposing against these presents, by blasphemous reproches: because that raylings, reproches, and inuectiues, exceedes the boundes of brotherly loue & Christian charitie, I trust you, nor no Christian professor will borrowe these manifest darts of the Deuill, and armour of Satan to fight against any man, euen not against a reprocher, and far lesse against me, who reprocheth no man that euery wrote hereof: but judging them all to haue done faithfullie as they could, doth therefore but simplie, without inuery to them, set out this my present worke, confirming the same by conference of scripture expresse, (as the Lorde knoweth) to glorifie God thereby, and to profit thee, O Reader, in repelling of errorrs, and discouering the truth, without partial loue to Protestant, or hatred to Papist, as to this houre, neuer hauing receiued worldely iniurie of Papist, nor fleshlie commoditie for being Protestant: yea, I spare not in this work to blame, the negligence of such professed Protestants, as in these daies are waxed cold, careless, and without charitie: as againe, I spare not to purge and excuse the Pope and Papistes of some texts in this booke, which others applies against them: namely, in that (contrarie the opinion of many learned) I purge the Pope from being the Apostat of the fit trumpet: And wheresoeuer I accuse the Pope in this work, by admonishing of his errors, & threatening the decay of his sect, seate and kingdom: I do nothing more thereinto, nor the very euidence of the text, harmony of other scriptures, and the truth of God enforce me vnto. This doing then being offense to no good man, and no professed Christian, will by blasphemous reprochings, raylings, publications, priuat backbitings, or such other darts of the Deuill oppone against this booke. But if secondly, leauing these Ethnick inuectiues and detractions, thou thinkest by pretended arguments, to refute this worke and forme of interpretation therein contained: be sure, that canst thou not iustly, nor by no good reasons perform, seeing the grounds and substance here-

To the misliking Reader who saeuer.

of ar prooued, both by sure testimonies and very probable arguments: by sure testimonies (as y^e both of scriptures interpreting scriptures: whereof, our whole paraphrastical exposition, and diuers notes are composed, and made vp: And also by the testimony of vnuspeccable writers, euen of Papistes, where they wrote of themselves, & of Ethnicks, where they wrote of themselves, and of these vnuspeccable histories (verely credible against themselves) is the historicall applicaion of this worke composed, and diuers amplifications amongst the notes made vp. Then resteth our propositions and the reasons that are among the notes, and these I say we prooue by very probable arguments: yea, euen by arguments as necessarie, as true religion (which fillies not vnder the capacite of man, nor necessitie of mans reason) will suffer and permit: For these arguments are founded vpon the most euident reasons, clearest tokens, and plainest scriptures, and the reafter euery argument followes one another, fro the plainer text, to the obscurer text, till the whole be discouered, So then of our Propositions, Paraphrastical exposition, Historicall application, Notes, Reasons, and Amplifications: and consequently, of this our whole worke, nothing is mine, or of my only assertion, to God be the glory, true testimonie and reason yeeldeth all: Think not therefore to refute the veritie, for strong and mightie is the protection thereof. And whereas I haue saide, that our Paraphrastical exposition, is not only grounded vpon the present text, but composed of the conference of many texts and scriptures interpreting others: that haue I purposely & by all means possible pressed to do, expresse, because many interpreting the present text onely by it selfe, and according to that sense that to them seemed most proper in that place, they haue greatly erred, for to others another sense doth seeme more proper, and so infinite and repugnant interpretations do arise: for as in the disciphering of cyphered letters, hee who judged such a mark or Character to signifie such a letter, for that it so agrees and spells in some one place, he may be deceived, and therefore he must take that Character for such a letter as it spells and agrees with, not onely in that one place, but in all places where it is founde throughout that whole Epistle. Euen so in Prophecies, who by an onely texte judged such a propheticall tearme or phrase to haue such a sense, for that it so appears there to agree, he may be deceived: and therefore he must take that propheticall tearme in such a sense, as not onely doth agree with that one present text, but with diuers other texts where the same tearme is to be found, and so shall all interpreters agree, and no man varie from other: for scriptures interpreting scriptures, furnissheth one onely veritie, and though sometimes diuerse interpretations, yet not disagreeing nor repugnant, but in a manner all one: and after this maner of interpretation do I proceede, so farre as God hath giuen iudgement, memory, and sight of scriptures, referring the rest to whomsoever God doth blesse with more talents and greater benefites. If then thou O Christian Reader hereof, first laying aside blasphemie, inuectiues, and reproches against me: secondly, casting off all captious sophismes against the truth, doth now think this forme of Paraphrastical interpretation, by scriptures interpreting scriptures, after the maner of disciphering

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of letters, and this forme of historical application be approved, & vnspiced
writers, and thus forme of feathering out growndes by most probable iud-
ces and arguments, to be the perfect way to discover the mysteries of this
holy Revelation (as in truth it is) and yet doth think that I haue not so ac-
curately followed that order my selfe, as I haue here prescribed it to others:
Then and in that case, I am not onely contented, but earnestly I craue and
exhort the Reader, and all other suters hereof, whome God hath endued with
greater benefits, to put hand to work, & follow this most perfect order, more
accurately then I may attaine to: for verely, I do acknowledge myne own
imperfection, euen my tender memory and hard viterance: but sure I am, &
experience shall declare, that whosoever by this most perfect way and man-
ner of exposition shall proceed, he shall fall vpon the same interpretation in
substance, that I haue here set downe, and though now thou disagreeest, yet
then shalt thou accord herewith in one veritie without any substantiall diffi-
rence in effect or matter, I graunt indeede, and am sure, that in the stile of
wordes and viterance of language we shall greatly differ: for therein I do
judge my selfe inferior to all men: So that scarcely in these high matters
could I with long deliberation, finde wordes to expresse my minde: but this
imperfection, seeing God perchance seeth it, to make the greater perfe-
ction in humilitie, and to beate downe vaine glorie, and that Moses & ma-
ny great men haue lacked the eloquence of tongue: I trust charitable Chris-
tians shall not disdaine me therefore, but rather amende the same in their
owne editions. Finally, by this my brotherly admonition, I hope you wil
not giue place vnto thy first conceived wrath: for, that howsoeuer you at
this first approaching disdained these presents: yet now at thy more resolu-
ed reueiwinge her of, I hope, and also protesteth, that in the feare of God you
casting of all blasphemous reproches against me, and all captious sophismes
against this truth, must either yeeld to the assured veritie of this worke, or
then thy selfe set out the better exposition here of, vpon these or more su-
rer grounds: And I beseech the Almighty, the God of truth and vnitie, to
bless this thy godly enterprise, and to vnite it with his truth: So shall we
also please one another, and abide vnitied in him, who in Trinitie is vni-
ted, and abides blessed for euer and euer. So fare you wel in the Lord, and
growe in him, from rankour and reproche to Christian charitie, for euer.

A. M. C. I. C.

Your louing Friend in the Lord.

I. N.



**HEREAFTER FOLLOWETH
CERTAINE NOTABLE PROPHECIES**

*agreeable to our purpose, extract out of the books of Sibyl-
la, whose authorities neither being so authentick, that
hitherto we could cite any of them in matters of Scriptures,
neither so prophane that altogether we could omit them: We haue
therefore thought very meet, seuerally and apart to insert the same
here, after the end of this worke of holy scripture, because of the
famous antiquitie, approued veritie, and harmonickall consent-
ment thereof with the Scriptures of God, and specially with the
28. Chapter of this holy Revelation.*

**OUT OF THE SECOND BOOK OF
the Oracles of Sibylla, beginning at this part ac-
cording to Castals his Latine translation.**

--- hominum tum deniq; sæclum.
Existet decimum, quando qui sydera fecit, &c.
Faithfullie englished this way.

THere shal of men the tenth age then arise,
When God who did the heauens high denise,
At whose presence, the earth doth quake and mooue,
Of (a) Imagerie extinguish shall the loue:
And shall of Rome raised on her (b) hilles seuen,
The people shake. Then beis the strength downe dreuen
Of her riches, whill (c) Vulcane in his ire
Oft shall on her send furious flames of fire.

Apoc. 17. 9. &
23. Prop.

Apoc. 18. 17.

Apoc. 17. 16. &
18. 8. p.

* Herby the noteth the inseparable Idolatrie of Rome
in so much as Rome and hir Idolatrie, shal stand together
and fall together.

* Of these seuen hilles of Rome, read Apoc. 17. 9. and
our 23. Proposition.

* Here, agreeable with the Revelation, doth she fore-
warne the finall destruction of Rome, to be by fire, vsing
here poetically the name of *Vulcane* expresse, for mock-
ing

T

ing

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ing of them and their Idol Gods, for she in all her books
acknowledgeth onely the true God.

OVT OF THE FIFT BOOK AT THIS PART.

De celo veniet sydus magnum in mare magnum, &c.

Apo. 8. 8. *From heauen there fell a great (a) star in the (b) sie,*
Apo. 8. 8. &c. *And burnt it vp although both great and hie:*
prop. 23 *So beis burnt vp, and shall no longer stand,*
Thou (c) Babylon of Italie the land:
Apo. 17. 6 & 18. *Who murthereth Saints and many faithfull Iow,*
24. *Temples tread downe that did the trueth avow,*
Apoc. 11. 2. *Yet thou O mischant suffer shall great paine,*
Apo. 17. 16. *As thou deseruest desert shall thou remaine:*
& 18. &c. *Remaine shall thou desert for euer more,*
Thy native soile henceforth thou shalt abhorre:
For thou in (d) poyson hath delighted thee,
Apo. 17. 5 *Mother of whoredome and adulterie:*
Apoc. 18. 7. *And bouerie gainst nature nurishing,*
A towne of ease in filth most flourishing:
Wicked, vniust, unworthy to be named,
A towne of Latins utterly defamed:
May. 47. 7. 8. 9. *As (e) Widowe wood, and Viper venomous,*
Vpon thy banks thou shalt sit dolorous:
And (f) Tiber flood for thee his spouse shall mourne,
Apo. 17. 6. 8. *Thy mind is mad, thy hart for blood doth burne:*
18. 24. *Thou doest misknowe Gods mind and might, for why*
1sa. 47. 7. 8. & 30. *Onely I am (saiest thou) and who but I?*
Apoc. 18. 7 *Eternall God, now wrack shall the and thyne,*
1sa. 47. 30. *In al the earth shall not rest but ruyne*
Apoc. 18. &c. *A monument or yet a mark of thee,*
Which thou hadst when God gaue prosperitie:
Thou mischant nowe sit soliter alone,
Apo. 19. 20. *It wuld syne to hell with many grievous grone:*

Where

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Where thou shalt bide burning both bone and lyre,
Into that lake of furious flaming fyre.

* This great star, Apoc. 8. 8. is called a mountain of fire,
& is there proued to mean, the multitude of fierce & fry
people that began alreedy the first destruction of Rome.

^b The sea is both proued, Apoc. 8. 8. note ^d thereof, to
meane *Italie*, as also here subsequently doth followe.

^c How this *Babylon* is *Rome*, we haue proued Prop. 23.
and consequentlie, must be of the land of *Italie*, as here
both maruelouslie & plainly this Prophetesse affirmeth.

^d How much the people of *Rome*, and all *Italie*, are incli-
ned to poisoning and priuie murthers, all men knowes,
in so much as vulgarlie we cal poison, an Italian possiet.

^e Because as testifieth both Esay 47. 7. & Revel. 18. 7.
that she is a Queene and Lady, fornicating with many
vowers, and thinketh her selfe no widowe, therefore at
once say they there, as *Sibylla* doth here, she shal be made
a widow and desolate of all her vowers.

^f This is the flood that goeth through the towne of
Rome, bearing the name of *Tiber* to this day.

OVT OF THE SAME FIFT BOOK AT THIS PART

Italia infelix deserta infesta manebis, &c.

O Cursed and unhappie *Italie*,
Vnmeind or mournd for; barren shalt thou be:
To ground as greene, as wildernes unwrought,
To woods wild and bushes beis thou brought.

Apoc. 18. 2

And thereafter sairh shee
Stay and restraine ye (a) mosher murtherers,
Your hands and hearts, O filthie furtherers
To bouerie, like beasts abusing boyes,
Who women (e) chaste with villanie annoyese:
And maketh whores by your perswasion,
Overcomd by subtil solistation:
In thee the Sonne doth wish his mother mell,

Apoc. 17. 5

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*The daughter wife doth with her Father dwell,
And Kings their (d) monthes polluted hath in thee,
In thee is found with beasts bougerie:*

Apoc. 18. 2. c.

*Sit dolorous down deplore thy paine with pitie,
Thou lecherous seat suppress, and sinfull citie:*

^a Because that *Nero*, who was Emperour of *Rome*, murdered his mother, therefore here *Sibylla* stileth the whol *Romanes* after him, Mother murderers.

^b Who could more vnicely describe by present history, the filthie vices of *Rome*, than here *Sibylla* doeth by her maruelous propheticke, for prooffe whereof, reade their owne histories.

^c To wit, chaste *Lucretia*, whome *Sextus T. Aruns* sonne to *Tarq. Sup.* the king of *Rome*, deforced filthily against her wil.

^d In mouing of Kings & Emperours to make oaths of maintenance, seruice and obedience to her, euen against God and his truth.

OUT OF THE VII. BOOK AT THIS PART.

Roma ferrox animi, post fracta Macedonia arma, &c.

Rome fierce in mind, whē (a) Grecians are down driuen,
Shall stellifie thy self up to the heauen.

But when thou thinkest thee in thy highest hight,
God shall tread downe thy sturdie strength and might:

Apoc. 18. 7. 8

Then shall I say when thou art dongen downe,
Sometime on hie resounded thy renowne:

The (b) second time, O Rome againe to thee,
Hereafter yet I will speak secondle.

^a *Alexander* King of *Macedonia*, Monarche of world being dead, & the monarchie of the Grecians ended, then vpstart the *Romans*, and become monarch of the whole earth, and thereafter by the Pope they vsurped also the power of heauen.

^b For the greater emphasie she doubles the worde (secondly,

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condly) meaning thereby, of a first and of a seconde destruction of *Rome*, according to the which, she here pronounceth a first, and hereafter a second propheticke.

OUT OF THE VIII. BOOK AT THIS VERSE.

Par tibi de caelo sublimis vertice Roma, &c.

O Rome vpraised now with thy toppis hie,
The like ruine from heauen shall fall on thee:
Plaine beis thou made, down shall thy toppes turne,
And flaming fire all whollie shall thee burne:
Far shalt thou slit into an uncouth land,
Thy riches shall be rest out of thine hand:
In thy wall-steds shall Wolves and todde conuene,
Wast shalt thou be, as thou had neuer bene:
Where then shall be thy Oracles deuyned,
What golden gods shall keepe or saue thee syne:
What God I say of copper or of stone,
Where then shall be the consultation
Of thy Senate? What helps thy noble race,
Of Saturne, Ioue or Rhea in this case:
Whose sensles soules and idoles thou before,
Religiouslie did worship and adore:
Of whose greene graues, unhappie Crete auants,
Their figures dead vp doest thou set like Sants:

Apoc. 18. 21

Apoc. 19. 16. &
18. 8. 9.

Apoc. 18. 17.
Apoc. 18. 2.
16. 50. 39.

Isay 47. 12. 13.

Then followeth immediatly of the Pope.

When rung in thee hath (a) fifteen Emperours,
Of all the world that hath bene conquerours:
Then comes a King (b) a manifold crowne to beare,
Whose name shall be to (c) *PONTI* very neare.
The wicked (d) foote the world shall visitate,
Great gifts and goods then shall he impetrate:
Huge heapes of golde he shall haue into treasure,
With silver hid, and money without measure:

(c) *Disco.*

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(e) *Discovered things he shall loose and remit,
Of (f) Magick art, well shall he knowe and wis
The mysteries and secreet forcerie,
The mightie God he makes (g) a babe to be:
And downe he shall tread all true worshipping,
And at cheif heades of errors first begin
His mysteries to al he shall expone,
Then comes the time of mourning and of mone:
For in a (h) roape his ending shall he make,
The potent people, and the towne shall wrack:
Thus shall they say, we knew and hoped ay,
Sometime on vs should come this bitter day:
The Fathers ould, and babes shal mourne for thee,
Beholding then thy dolorous destinee:
On Tiber banke lamenting sore thy case,
Sadde shall they sit, with many loud alase.*

^a Hauing before in the beginning of the fift booke, amongst other Emperours described the fiftenth Emperour *Adrianus*, with many of the same tokens wherewith here the Antichrist is described, *Sibylla* here sheweth, that this wicked Antichrist shall come after fifteen Emperours, expresly therby to put difference betwixt him and *Adrianus*, and not meaning thereby, that immediately after the fiftenth Emperour, came the wicked Antichrist.

^b *Adrianus* Emperour was before described with a filuer crown, and to be a good man, but where here shee describes this wicked man to weare a manyfold crowne called in Greeke *πολλικρανος*, she thereby expresth and points out the Pope most liuely, who euer since *Constantine* the Emperours daies, beareth a threefold crown, as the gift contained in the *Decret. dist. 96.* proports.

^c Where she describes *Adrianus* Emperour, shee saith not that his name is neere vnto *Pontus*, which is to say, neere to the Sea, but plainly saith shee, hee shall haue the name of the Sea: for where *Adrianus* was borne, the sea there

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there is called the *Adriaticke* or *Adrians* Sea, but here saith shee, this wicked man shall haue a name neere to *Ponti*, meaning thereby plainly of the Pope, who is styled *Romanus Pontifex*, or *Summus Pontifex*.

^d With his wicked foot doth he visit the world, both in treading downe Kinges and Princes vnder his feete, as he did to *Frederick Barbarossa* & *Henrie* the Emperours: as also in setting vp his foot to be visite, scene and kissed, as a relique and publick spectacle to the whole world.

^e Euen sinnes discouered by auricular confession shal he presume to loose and remit.

^f Hereof read *Platina* the Popes own secretarie, together with other true histories, who make mention of 22. Necromantick Popes, & of eight Atheists, beside others of horrible natures.

^g By representing God by stones, and carued stockes of bony Baby Iesus, and such like Idoles to the poore people to play them with, & many other vanities, where by he mocketh God, and would make God to seme as an ignorant barne.

^h This is vnperformed as yet, and seemes to meane of the last Pope, who shal make such a tragical end, his people, seate and towne being vtterly wracked.

And shortly after followeth

*Lament shall you and mourne, laying aside,
Thy (a) purple weede, imperiall robes of pride:
And into sackcloth sitting sorrowfull,
Repeat shalts thou thy plaintes pitifull:
O rovall Rome, thou bragging Prince but Peere,
Of Latine land the onely daughter deere:*

*ride but pompe ruyned shall remaine:
Thou (b) once trode downe shalt neuer rise againe:
For gone shall be the glorie of that armie,
That beareth the (c) Eagles in their ensieigne:
To whence then shall thy forces forward fair,*

Apoc. 18. 19

Apoc. 18. 14. 21

What

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*What land with armes shall help thee any mair:
Yea, none now bound is to thy seruitude,
O misshant, &c.*

• How both Popes and Emperours of Rome, haue their robe royall of purple and skarlet, reade the Decret. dist. 96. as is said in the note & Apoc. 17.

• Shee speaketh not here of the wrackes that Rome sustained in times past, by the *Goths* and *Vandales*, for all these wrackes were repaired: but here shee speakes of that great wrack; that is yet to come, which neuer shall be repaired, as is testified Apoc. 18. 14. 21. 22. 23.

• The Romane Emperours bears the double displaied Eagle in their badge.

And hereafter followeth.

Then endes the world, then comes the latter light,

Then God shall come to iudge his folk aright:

But first shall fall on Rome but resistance,

Apoc. 14. 8. 14.

Of Gods wrath the wofull vengeance

A wofull life a bloudie time shall be,

Anne. 19. 6. &
18 21.

Oh, people rude, Oh land of crueltie:

Thou litle lookst, nor doth regard aright,

How poore and bare thou first came in the light:

That to the like againe you should returne,

And last before a dreidfull iudge should murne

IN summar conclusion, if thou O *Rome* alledges thy self reformed, and to belecue true Christianisme, then belecue Saint *Iohn* the Disciple, whome Christ loued, publickly here in this Reuelatio proclaiming thy wrack: but if thou remaine Ethnick in thy priuate thoughts, beleueing the old Oracles of the *Sibylls* reuerently kept sometime in thy *Capitol*: then doth here this *Sibyll* proclaim also thy wrack. Repent therefore alwaies, in this thy latter breath, as thou louest thine eternall saluation, *Amen.*

FINIS.